

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LI

JACKSON, MISS., July 4, 1929

NEW SERIES  
VOLUME XXXI, No. 27

The Southern Baptist Hospital in New Orleans admitted 585 new patients during the month of May.

Hancock County Association held the fifth Sunday meeting with the church at Bay St. Louis, with a good program.

Every Sunday School Superintendent should have one of the Bibles that we are offering for Five New Subscriptions to The Baptist Record.

Evangelist W. F. Frazier expects to be in south Mississippi for two meetings this summer. He has been laid off by illness but it back at work again, at Cassville and Van Buren, Mo.

If The Baptist Record is not in your church budget, appoint a committee to make a canvass of the church for individual subscriptions. Five new subscriptions will secure a copy of Moffatt's Translation of the Bible as offered by The Baptist Record.

Tuskegee Institute reports four lynchings in the United States in the first six months of 1929. Of these one was white and three were negroes. Two were in Florida, one in Mississippi, and one in Tennessee. Two were for rape, one for killing and one for resisting an officer. The gang killings in Chicago are not reported. There has been a decrease in "lynchings" from former years and an increase in "gang" murders.

Some pastoral changes: F. E. Bray of Kansas City begins his work at Lagrange, Mo., July 1. J. T. Gillespie goes from Oklahoma Baptist University to the pastorate at Fayetteville, Ark. H. C. Wayman goes from Des Moines University to Newport, Ky., as pastor. W. J. Hinsley succeeds L. F. Maynard as pastor of Second Church, Hot Springs, Ark. Dr. Lincoln McConnell goes from St. Petersburg, Fla., to Jacksonville, First Church. Bunyan Stevens of Tallahassee accepts a call to Rome, Ga. E. L. Andrews resigns at Punta Gorda, Fla. W. L. Brandon, Groveland, Fla., takes up the work of evangelism. Rev. J. E. Boyd of North Ft. Worth becomes superintendent of the Baptist Hospital at Ft. Worth.

Those who have read with so much pleasure the letters from London by Mr. and Mrs. P. I. Lipsey, Jr., will be interested to know of a distinct promotion which has come to him recently. He is to be Correspondent at Geneva, Switzerland, and the League of Nations, for one of the world's greatest news agencies. He will go from London to Geneva some time in August. He went to Europe for special study and preparation for his life work of journalism, but was set to work in London immediately on his arrival. This gave him opportunity for the preparation which he desired, and he has availed himself of it with all diligence. As a reward for his good work this promotion has come to him, just the place of all places he desired, and offered him voluntarily by the news agency. It will probably require several years residence in Geneva. His wife and baby plan to come back to America for a visit to friends, and then join him in Switzerland. They are to be congratulated on the good providence that follows them. We hope to have other letters from them.

Please renew your subscription promptly so that you will not miss an issue of the Record.

S. V. Gullett visited at Baptist Headquarters the other day. He is Chaplain of State Farms and reports the work being blessed—75 public professions so far among the prisoners.

Bro. S. V. Gullett, of Blue Mountain, is now in a meeting with Rev. D. W. Moulder at Good Hope Church, Smith County. Great interest has been manifested from the first meeting on. He was there last year in a meeting in which there were 23 additions to the church, all by baptism. He just recently closed a meeting at Tallassee, Ala. It was a great meeting, with 29 additions to the church. His next meeting will be in Lowndes County with Rev. J. F. Sansing.

Pastor E. S. Flynt writes from Calhoun City: Dr. W. M. Bostick, pastor Clarksdale Baptist Church, and Bro. D. Curtis Hall of Philadelphia, Miss., were with us for our meeting from June 17th-28th. Dr. Bostick delivered some of the greatest messages we have ever heard. He preached The Word. We all know the Spirit of God directed every message. Brother Hall was at his best. I do not know of a more Spirit-filled song leader. Our people tell us both preacher and singer did the best work ever done here. Total additions were 35. Of this number, 19 came for baptism. On Sunday before the meeting, we received 8 into our church, making a total of 43 additions during the past three weeks. I have been on this field 20 months. Our Lord has blessed us with 135 additions to our church.

## Joint Appeal to the Pastors and Workers in Mississippi

Since the Southern Baptist Convention has authorized the Baptist Bible Institute to make an Emergency Appeal to Southern Baptists, and since the Mississippi Baptist Convention Board has endorsed the appeal for an offering to be taken in all the churches of Mississippi on Sunday, July 14, we are asking you to give this special appeal your prayerful support and lead your people to make a sacrificial offering to help this great missionary school in its present emergency.

Mississippi, along with Louisiana, took the initiative in establishing the Baptist Bible Institute. The first Board of Directors of the Institute was composed of three members each from Mississippi, Louisiana, the Home Mission Board, the Sunday School Board, and the city of New Orleans. It was not until a later date that trustees were elected by the other states and still later that the Baptist Bible Institute was taken under control of the Southern Baptist Convention.

For several years the Mississippi and Louisiana Conventions made special appropriations for the support of the Bible Institute. Mississippi and Louisiana profit more largely than do the other states because this great theological and missionary training school is located on the border of these two states.

We want also to impress the fact that the debt of the Baptist Bible Institute is for the purchase price of the property and equipment necessary to operate the school. The property is especially adapted to its needs and ought to be paid for and the Institute relieved of the heavy interest charges necessary to carry the debt from year to year.

The amount which constitutes the present emergency is \$148,153.50 Mississippi and Louisiana are asked now to give the portion of this amount falling due August 1, \$38,376.75. We most urgently appeal to pastors, churches, organizations, classes, societies and individuals to be ready and be liberal on Sunday, July 14, in making a great offering to our beloved Baptist Bible Institute.

R. B. GUNTER, SECRETARY,  
MISSISSIPPI BAPTIST CONVENTION BOARD

W. W. HAMILTON, PRESIDENT,  
BAPTIST BIBLE INSTITUTE.



## BAPTIST BIBLE INSTITUTE CAMPAIGN

At the recent meeting of the Southern Baptist Convention in Memphis, the Baptist Bible Institute was authorized to launch a special campaign, to meet an emergency that has arisen by no fault whatever of the institution, but one that is pressing it to the sore embarrassment and serious handicapping of its work.

It would seem to us that this appeal should meet with a hearty response, for the following reasons:

## A Child of Providence

The institution bore striking evidence of being a child of Providence in the beginning, and the blessing and favor of God that have accompanied it through the years abundantly justify that conviction.

## The Strategic Location

It is located at the most strategic center in all the bounds of our Southern Baptist territory.

## Unprecedented Achievements

The achievements it has wrought during the twelve years of its existence, under the most discouraging financial handicaps, merit our highest praise and unstinted support.

## Heroic Loyalty of Board of Trustees

Last, and by no means least, the trustees had faith enough in the institution, and in Southern Baptist loyalty, to become personally responsible until the debt could be financed. It goes without saying that these heroic brethren should not be asked to carry this denominational load any longer.

The blessings of God on this worthy undertaking.

—B. H. Lovelace,  
Pastor Clinton Baptist Church,  
Clinton, Mississippi.

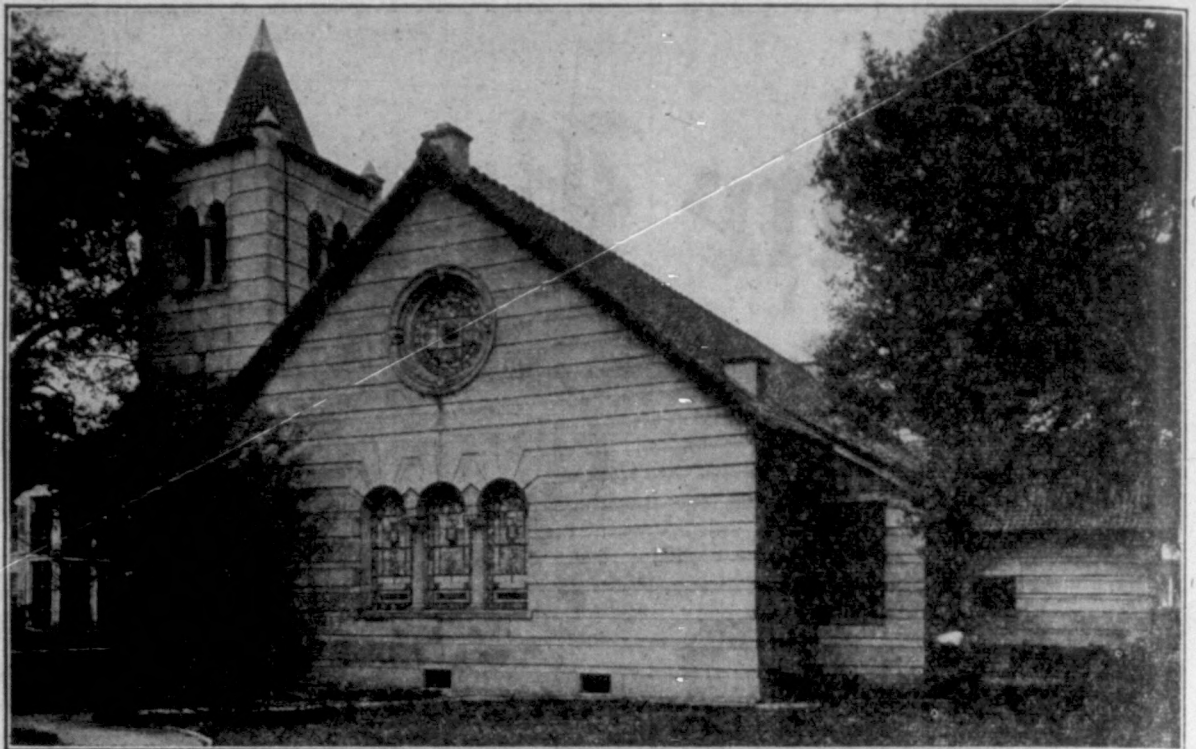
THE BAPTIST BIBLE INSTITUTE FACULTY  
By Byron Hoover DeMent

An institution can rise no higher than its faculty. The Baptist Bible Institute has, from its beginning, been blessed in the ability and culture and in the experience and consecration of its teaching force. The watchword of our professors has always been loyalty—loyalty to the Son of God, loyalty to the Word of God, loyalty to the work of God and loyalty to the faith and practice of Southern Baptists.

Every teacher has been educated in college or university, and in varying degrees in the more exacting school of life. Enthusiastic youth, vigorous middle age and mellowed maturity are mingled in admirable proportion. Graduates from the following (and other) institutions are on our faculty: Peabody College for Teachers, University of Virginia, Knox College, Furman University, Mississippi College, Howard College, Simmons University, Union University and Tulane University. Special training has been secured from such institutions as The Moody Bible Institute, The Baptist Bible Institute, The University of Chicago, Princeton Theological Seminary, and the University of Edinburgh. Seven of the teachers hold the degree of Doctor of Theology, four of them from the Southern Baptist Theological Seminary.

Our professors have had successful experience as pastors, evangelists, Bible lecturers, Educational directors, music leaders, Home and Foreign missionaries, State and Southwide denominational leaders, writers for the press, Expositors of S. S. lessons, and authors of books on the Bible, Evangelism, History, Music, etc. There is in our faculty a remarkable diversity of talent and training and a holy unity of ideals and activity which combine to make the Baptist Bible Institute a spiritual dynamic sending forth a redemptive influence "for the healing of the nations".

Will Southern Baptists match our faculty with their funds?



MANAGAN CHAPEL BAPTIST BIBLE INSTITUTE



BYRON H. DeMENT, Th.D., D.D., LL.D.  
Professor of New Testament Exposition and Bible  
Doctrines Baptist Bible Institute

## MIRACLE OF GRACE

From an Editorial in Baptist Message

An account recently brought to our attention of the miraculous working of God's Spirit in the heart of a man that had been hardened by prejudice, steeped in tradition and with an unfavorable background of 2,000 years should be of especial interest to the Christian people in Louisiana. It is the story of the conversion of a Jewish rabbi in Alexandria and the faithful testimony of the love of Christ Jesus by a nurse in the Baptist Hospital there that was directly instrumental in the leading of this man into the knowledge, light and love of God. The story is told in a letter we recently received from Deacon W. L. Truman, of Gueydan, La.

The story is told in a letter Deacon Truman received from his daughter living in Texas:

"We had a treat this morning. A sermon by Rev. Jacob Rosenthal, a converted Jew. What made it so interesting to me was the fact that he served for quite a while as rabbi in a Jewish synagogue in Alexandria, La., and that the head nurse of the Baptist Hospital at Alexandria was the means of his conversion. He says a wealthy Jewess of Alexandria (we withhold her name) asked him to slay one-half dozen chickens as rabbi for her. He did so, but inadvertently forgot to bless the knife. She called his attention to the fact. She told him to give those fowls to the Gentiles and then furnished others to be slain in a proper manner for the ceremonial observance of the Passover (I think it was), for he says they use chickens in the United States instead of a lamb.

"He thought the best place to take the fowls

was as a gift to the Baptist Hospital. The lady in charge at the hospital thanked him and said he had a big heart to think of the sick. He told her the chickens were condemned as far as Jews were concerned. She said to him, 'Though you are a big-hearted man you are condemned also.' He wished to know why she spoke in that manner to a holy rabbi. She quoted the verse from John's gospel, with the closing clause, 'But he that believeth not is condemned already, because he believeth not on the only begotten Son of God.' She also advised him to read the New Testament and learn of this Son of God.

"He kept in mind what she had said to him, bought a Bible, carried it with him carefully concealed and read it—not at home, but in the synagogue—and was converted. Of course, he lost his position and was placed under the curse. His wife and children went to her family. His wealthy relatives in New York and elsewhere considered him an outcast. He said, humorously, that the synagogue at Alexandria was certainly made clean after he left for every inch of the interior was thoroughly washed with water containing carbolic acid, in order to purify it from the pollution of the Gentile Bible he had kept there and the Christian it had made of him.

"He came to Texas and was baptized at El Paso by Pastor Neal of the First Baptist Church. He has been and is still going about as an independent evangelist, working with the Jews and preaches in the churches. He says he has worked principally with Jews and Catholics, the latter of whom are much more like Jews in their forms and ceremonies. He has been instrumental in 119 conversions during his three years among the Jews and 15 among the Catholics."

Little did that nurse in the Baptist Hospital know the few words she spoke to that rabbi would be used by God in revolutionizing his life. Yes, little did she know that God was using her to perform a miracle of grace.

Are you willing to allow Jesus to use you in performing miracles? He still has need of miracles in this world. But His only means of performing them is through us. When our lives are attuned to His will He will work great miracles through us.

The German Government's law against the Kaiser's return expires July 22, and was not renewed.

We have received from different ones attending the exercises at Ridgecrest expressions of high appreciation of the Bible teaching of Dr. Denham of the Baptist Bible Institute.



## Housetop and Inner Chamber

A new society of women declares itself in favor of temperance but opposed to the prohibition law. Is this just another effort at making drinking respectable?

No exposition of the Sunday School lesson is given this week because next Sunday we have a review lesson. The lesson will appear as usual next.

Brother C. J. Rushing of Clinton is singing in a meeting with Brother Jack Bridges in a lumber camp near Noxapater. He can be had for other meetings in July and August.

The suggestion has been made that every Christian dedicate to the Lord the first new bill that comes into his possession when the new currency comes into circulation July 10.

Virgil Posey has some time open for singing in August, which he would be glad to fill. He can be reached at 116 Lemon St., or c/o Calvary Baptist Church, Jackson, Miss.

It might not have been due to Frank Norris' visit to Memphis and his speeches, but somebody seems to have waked the natives. More than 60 alleged bootleggers were arrested there on June 25.

Brethren Wade D. Smith and Atley J. Cooper assisted Pastor McGill in a meeting at Neeley, Greene County. They worked hard and the Lord gave them the victory. There were 35 additions to the church.

It is reported from London that General Dawes, the new American Ambassador to Great Britain, allows no alcoholic drinks at the embassy, drinking himself only water and coffee. And why not? Isn't he a good American?

The Louisville Baptist Church recently enjoyed a splendid meeting. The preaching was done by that prince of preachers, Dr. H. M. King, and the singing was led by Mr. Virgil Posey. Both of these workers did excellent service, and greatly endeared themselves to the church and congregation. There were 45 additions to the church—27 for baptism, 18 by letter. The meeting left a good impression in the entire community. Our people will be glad to have these brethren with them again, if in the future it may be possible.—J. N. McMillin, Pastor.

Rev. H. C. Clark, native of Mississippi, now pastor at Pruden, Tenn., together with Singer Alfred G. Karnes, recently conducted a great meeting at Alva, Ky., where there is a comparatively new church. More than 100 professed faith in Christ, sixty or seventy backsliders were reclaimed and one young man was licensed to preach. These brethren expect to hold a meeting in Mississippi soon.

The editor supplied for Pastor W. A. Hewitt Sunday morning at First Church, Jackson. You will find here a group of representative business men and a number of the state officials. We took occasion to tell them something about the Baptist Bible Institute, and many come to express to the preacher their interest in the institution. Dr. Hewitt has ministered here for more than a decade.

In the same copy of The Commercial Appeal there are in the news columns accounts of wholesale arrests of bootleggers in Memphis, and a cartoon on the front page attempting to belittle prohibition enforcement. What has gone wrong with Mr. Alley.

Brother Lee Sansing of Austin, Texas, is spending his vacation among relatives and friends in Mississippi. He is one of the Mississippians who has done good work in other states. He has been pastor in Austin for many years and his work grows constantly.

Pastor Z. T. Sullivan and the church at Pascagoula are planning a new church building. They have a very valuable lot and propose to put at least \$10,000 into the new building. He has received 16 people into the church in the past few months, and the Sunday School and all departments show a healthy condition.

The W. M. U. of the DeKalb Church has recently completed a study course taught by the pastor, Rev. Mack Jones. It was well attended and all the ladies taking part were very interested workers and received much good from the course. They are especially grateful to the pastor for able manner in which he assisted them, and for the splendid spirit of cooperation on the part of all taking part.

D'Lo Baptist Church has just experienced one of the greatest revivals in its history. The preaching was done by Rev. Bryan Simmons, State Board Evangelist, and the singing was directed by Rev. A. S. Johnston, Pastor of Mount Olive Baptist Church. One feature of the meeting was the splendid work with the children. The evangelist taught them verses of scripture for each letter of the alphabet, and on Saturday night a contest was held to see who knew these verses best. Sue Gullede was the winner. He also told Bible stories that made lasting impressions on the hearts of the juniors. Sixteen additions to the church, the Budget plan of giving adopted, a large sum paid on the church debt, and Rev. J. P. Williams called as pastor are the visible signs of the success of the meeting. The church has been without a regular pastor since Rev. Ferrell was called to the Magee Church. Rev. Wayne Alliston has been supplying and has meant much to church membership.

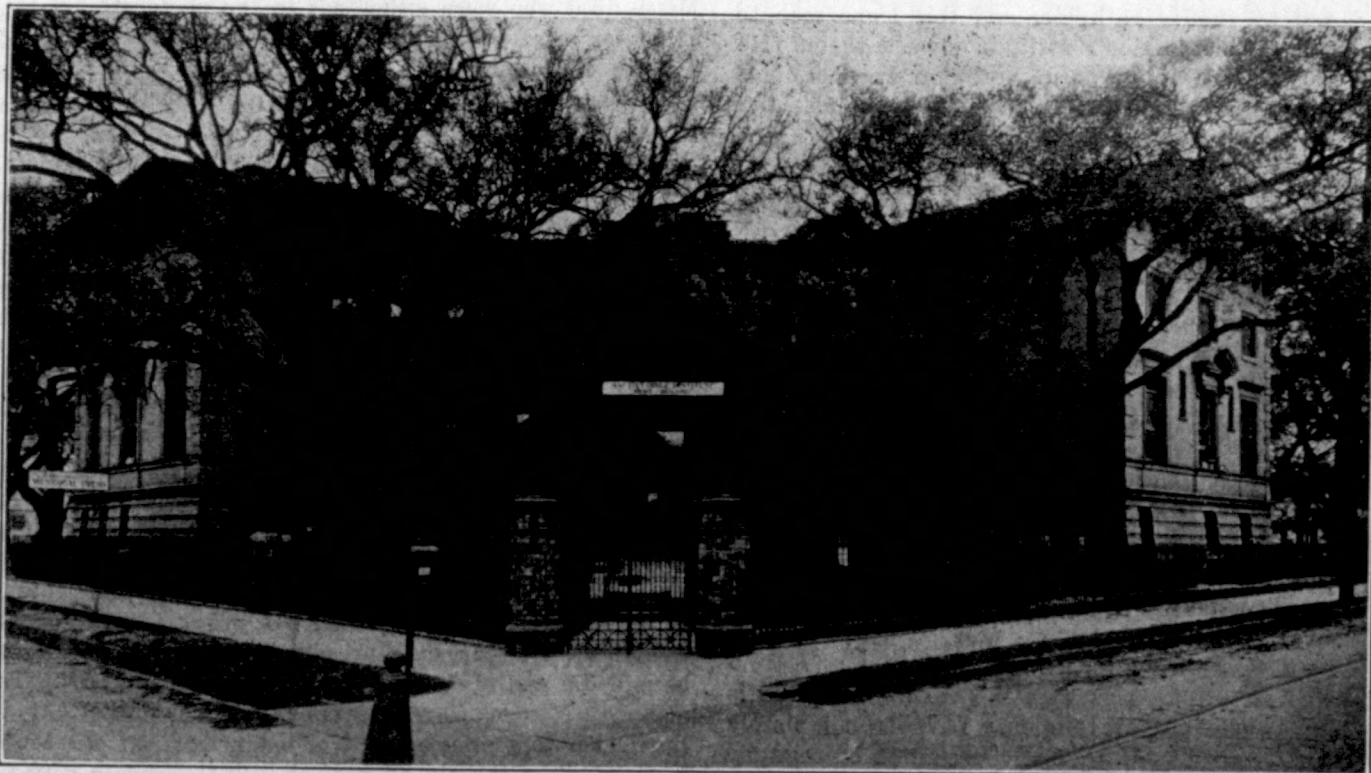
Dean W. G. Burgin of Dodd College, Shreveport, and Miss Florence Ramond of Shreveport were married June 22. Dr. Burgin is another Mississippi man who is doing a great work in another state.

The dry campaign is on in India. It is part of the Indian National Congress program. Through local committees the following pledge is being placed before the electorate: "I hereby pledge myself to support the enactment of laws for the total prohibition of intoxicating drinks and drugs as indispensable for the moral, economic, and social welfare and progress of our country. I further declare that in any election to local bodies and provincial and all-India legislative bodies I shall not vote for or support any candidate who has not signed the pledge in support of total prohibition." Mr. Ghandi is backing this appeal with all his strength.—Ex.

The Essentialist is the organ of the Methodist League for Faith and Life, edited by Rev. Harold Paul Sloan, D.D., of Haddonfield, N. J. At the opening of this year the editor sent out a questionnaire concerning the Christian faith to twenty-seven leaders of thought in Europe and America, fifteen evangelicals and twelve modernists. It is a striking circumstance, says the editor, that not one modernist answered the questions, and that nearly every evangelical did so. "Something must be wrong when not a single modernist is willing to state explicitly the conclusions to which his quest for truth has led him. If Modernism hopes to convince men and help them spiritually, it must display a higher ethic in its practice. Modernist leaders do not and dare not meet the present theological discussion with frankness and sincerity."—Ex.

Stanley Jones, Methodist missionary to India, and author of Christ of the Indian Road, etc., has this to say about baptism:

"Baptism is that outer declaration of the inner allegiance and, declaring that inner fact, it is the most beautiful of things. But not declaring that inner fact, it is the most barren of things—it is blasphemy. Tens of thousands have come into the Christian church declaring what is not, and if some of us have thrown the emphasis on the inner fact it is to seek to restore the balance. But that does not mean that we do not believe in the New Testament rite of baptism. We believe in it so much that we would restore it to its New Testament position from the desperately low position it has fallen to in India, where it has been made the determining thing as to whether a man is a Christian, apart from the question of inner fact and outer conduct."



MEN'S DORMITORY BAPTIST BIBLE INSTITUTE



## Editorials

### LOVE TO THE Nth POWER

Twice Jesus quoted from the Old Testament that Command which has priority over all the rest, which includes all the rest and makes possible the fulfillment of all the rest. Once when someone asked him the direct question which is the greatest commandment, and again when a certain lawyer asked him what he should do to inherit eternal life. He was consistent with himself, with all his teaching, and with all that is elsewhere revealed to us in the Bible when he put love to God above everything else. Surely then we cannot too often listen to this first and greatest commandment, "Thou shalt love the Lord thy God with all thy heart and with all thy mind, and with all thy soul and with all thy strength".

The reason we speak of this as love to the Nth power is that the commandment necessitates the whole of man, every part of him, and that to the limit of every part. There must be no part of our being which does not respond to God with affection, and these parts of our being must go their full reach in loving Him and in giving expression to that love.

We do not take it that Jesus here authorized any psychological divisions of man into mind and heart and soul and strength. He was not interested in psychology or philosophy as such, but he seized upon the words commonly used by people to express man's mental, emotional and volitional activities and brings them all under tribute to God in devout affection.

There is no activity of man from which God may be excluded or that itself is not included in our relationship to God. God must be all and in all. All is the product of his will and his love, and there is no rest until he has found his place in us and a responsive love from us. It is, further, the purpose of God to draw out to the limit the possibilities of mind and heart and soul. If education means to lead out or draw out, then here is where education begins, and where it finds its consummate expression.

Two things at least stand out as the teaching of this first and greatest commandment. The first is that we will never know God until we approach him from this angle of vision. It is not natural to man to suppose that God is love and that it is our love that he desires above everything else. We cannot understand this truth about God because we are by nature alienated from him. Our minds and hearts are estranged and at enmity with him and this leads men to think that is God's attitude toward them. No pagan religion, or nature religion ever enjoined love to God, or indicated that God loves us. But revealed religion is based on this fact, God's primary and personal interest in us and concern for our welfare.

Love is only satisfied when it meets with response from the object of love. The underlying basis of the whole Old Testament Revelation is shown in this first and greatest commandment. God cannot be satisfied without securing the affections of men. We will never know God till we learn this. He that loveth not knoweth not God, for God is love.

Another truth that needs to be kept to the front here is that without obedience to this command, obedience to all the others goes for naught. God puts no value on anything we do apart from this. A man is wasting his time and effort, however much else he may do, if he does not first love God with all his heart and soul and mind and strength. This with the second command is the whole of our religion. Love is not simply important, it is absolutely essential in religion. It is the whole of religion.

"I may speak with tongues of men and of an-

gels, but if I have no love, I am a noisy gong and a clanging cymbal; I may prophesy, fathom all mysteries and secret lore; I may have such absolute faith that I can move hills from their place, but if I have no love, I count for nothing; I may distribute all I possess in charity, I may give up my body to be burnt, but if I have no love, I make nothing of it."

Our religion today needs to get back to first principles, to the bed rock of all life and service. We must see that we love God with all our heart and mind and soul and strength.

### UNEMPLOYMENT IN THE CHURCHES

Political economists have one of their most difficult problems in the matter of unemployment. Other items in their program they are able to work out at least on paper to their partial satisfaction, but this one still puzzles and baffles them. Production, marketing, cooperation, supply and demand, eliminating waste, conserving efficiency, surplus, tariff, labor saving machinery, and much of the rest of it they at least have a theoretical solution for. But the problem of unemployment is likely to be with us for sometime, and sometimes in some places becomes exceedingly acute, and threatens to throw the whole body politic into convulsions.

There may be at least three reasons for the existence of this problem. First is some people have a natural aversion to work. Second some people don't like the particular kind of work open to them, or are not fitted for it. And third is that there sometimes just doesn't seem to be work for everybody, or we don't seem able to find the work and the man. And somebody suffers; maybe the whole body suffers. Certainly there is an economic loss which has to be absorbed by the whole body.

Now these things are spoken in a parable, that something else might be said, namely that there is great waste in our churches, and great loss to the Kingdom of God, from the large number of unemployed people in the churches. Some people don't even seem to know there is any employment in the Kingdom of God. Surely the Lord did not start the work of redeeming a lost world and restoring men to the likeness of God, and leave things to chance and confusion. God is the only being who never wastes anything.

Just in passing attention is called here to the fact that so many preachers are out of work. This is a symptom of a very unhealthy condition. It is no new thing, but it is probably more acute than it has ever been before. All our lives we have known preachers that were out of work. For many years at least there has been possibly one-fourth of the ordained Baptist preachers in Mississippi who were either not in the pastorate at all, or were giving only part of their time to serving churches.

This has always been one of our problems, and is today one that needs earnest, honest study. Why are these men not in the active ministry? There will be many answers suggested. One is that churches sometimes insisted on ordaining a man who was an active layman, or who was fluent in prayer, or had the "gift of gab". Churches are sometimes responsible. Or it has happened that a man wanted to be ordained to the ministry through a mistaken notion of a call, or for an unworthy motive. These men simply had to be side-tracked somewhere.

Or it may be that a man who was really called to the ministry and gave promise of usefulness was puffed up with his temporary success and stopped studying, maybe never started, and the churches passed him on the road, leaving him behind. Intellectual and spiritual progress are absolutely necessary in a preacher. Without this he will die and his churches will die. There are many such casualties. Occasionally it happens that sin puts a preacher out of business. But it is more often the sin of neglect. Paul lived in dread of being set aside for the lack of self-discipline, I Cor. 9:27. There are some men always seeking a place. There are other men whom a place is always seeking. One prepares himself and keeps fit; the other does not.

But it sometimes happens that one of the best fit men is out of work. And another explanation has to be sought. And it may not be hard to find. Are there not some churches seeking not for the best man who will lead them into the largest service, but for the man whom they can secure for the least money? We were told a few days ago of a church which called a preacher because they could get him for \$500 a year less than would be necessary to secure another. But more often it is not the money question, certainly in the larger churches, but an unwillingness to have a pastor who holds up a high standard of right living and fruitful service. They are afraid the pastor will expect too much of them, and so they prefer one who doesn't urge large giving or who will not disturb the church by preaching against any common sins. We once heard of a church which was dissatisfied with the pastor because he would not let up on a popular sinful pastime. When he left they found they had made the "mistake" of getting another who hit it harder than the former pastor.

But we were thinking more of the unemployment of the members of the church. Some of them think they hired the preacher to do all that. Some have never really waked up to learn that there is anything for them to do. Suppose some eleven o'clock service on Sunday morning were given over to a roll call of the membership in the church, and each one were required to answer the question what he was good for in the church, or what he considered his special service or duty. It might start somebody to thinking. Where did we ever get the notion that the preacher had a monopoly of service, either on Sunday or any other day?

Our churches are mightily in need of an awakening, of instruction, of exercise and medical attention to get the membership to function. It may take all sorts of treatment to bring the patient around; allopathic, homeopathic, hydropathic, osteopathic, chiropractic and something of the electric and radium treatment. But certainly the problem of unemployment is with us.

### GOLDEN WEDDING

On July 13, Dr. and Mrs. T. J. Bailey of Jackson will celebrate their golden wedding anniversary. This is an honor and privilege not given to many. Fifty years together in happy married life! And may the Father give them many more yet, as now seems entirely possible. Dr. Bailey was born in Holmes County, son of a Confederate soldier who was companion to Dr. Henry F. Sproles in the service. He had the discipline of hardship that followed the wake of the Civil War; was graduated from Mississippi College when Dr. W. S. Webb was president. Many of his college mates like himself have rendered glorious service in the cause of Christ. He was pastor in his native county at Goodman and nearby churches. Then served the church at Winona for several years. From this he came to Jackson first as Business Manager of The Baptist Record in 1898 and then in 1900 as Editor. He made the paper for Mississippi Baptists for fourteen years. Then served a short time as superintendent of the Mississippi Baptist Hospital, and for about ten years has been State Superintendent of the Anti-Saloon League. In all these positions he has shown himself a man of the highest integrity, good business capacity and of unfailing fidelity. He is highly honored in Jackson where he has lived for more than thirty years and well known all over Mississippi.

To his good wife (nee Mosely) he owes much of his success in life. She is a woman of fine sense, attractive personality and beautiful loyalty. She has helped to bear all the burdens and has shared all the joys with him. Their home

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has been ideal, a true Christian home. They were blessed with seven children, four sons and three daughters who have been a joy to them and a blessing to the world. Their sons have been and are eminently successful in their chosen fields of labor.

It is the purpose of Dr. and Mrs. Bailey to have with them in the celebration on July 13 a number of friends who have attained to a like dignity of having fifty years of married life. May our Father's blessing be multiplied on them and theirs.

#### WHAT OTHERS THINK OF THE BAPTIST BIBLE INSTITUTE

**Rev. H. L. Carter, Pastor Central Baptist Church, McComb, Miss.**—When I returned from China toward the end of 1926, I felt led to immediately go to one of our Seminaries for further training, looking especially toward better preparation for work when I should return to my field. I made a careful study of our institutions and after prayerful consideration decided that the Baptist Bible Institute offered what I most needed.

Two things were the deciding factors in my decision to go to the Baptist Bible Institute. First, the warm spiritual atmosphere of the school, which appealed greatly to one who so sorely felt the need of a heightened spiritual life after a period spent in heathen darkness. Second, the fact that the Institute was located in the greatest foreign mission field in America. I thank God for leading me to B. B. I. I think surely there is no other institution that is filling such a unique place. No more worthy appeal I am sure has ever been made to Southern Baptists and surely our people will come to the help of this great institution in its present emergency.

**Mrs. J. L. Johnson, Mississippi Woman's College, Hattiesburg, Miss.**—About the last year that Dr. Christian was at the Baptist Bible Institute he and Dr. DeMent invited me to be a guest of the Institute for a month. I went down there and stayed several weeks and I was very much impressed with the spiritual life of the place and the earnestness of those who were attending. I went with the students on much of their missionary work and fully appreciate at first hand the great amount of good that the students are doing.

Some months ago when an appeal was made for the help of B. B. I., I believed in it to such an extent that I not only took out of the savings bank some money that I had laid aside for a rainy day and gave it for the cause, but personally saw several friends and secured contributions from them.

If our people could only realize that Christian school work is the very foundation and main-spring of all missionary endeavor, our institutions would receive fuller support.

**Dr. B. H. Lovelace, Pastor Clinton Baptist Church, Clinton, Miss.**—The Baptist Bible Institute bore striking evidence of being a child of Providence in the beginning, and the blessing and favor of God that have accompanied it through the years abundantly justify that conviction.

It is located at the most strategic center in all the bounds of our Southern Baptist territory.

The achievements it has wrought during the twelve years of its existence, under the most discouraging financial handicaps, merit our highest praise and unstinted support.

Last, and by no means least, the trustees had faith enough in the institution, and in Southern Baptist loyalty, to become personally responsible until the debt could be financed. It goes without saying that these heroic brethren should not be asked to carry this denominational load any longer.

The blessings of God on this worthy undertaking.

#### GOOD NEWS FOR HOME MISSIONS

Arthur J. Barton,

Acting Executive Secretary-Treasurer

I am just in receipt of a telegram from Dr. H. F. Vermillion, El Paso, Texas, reading as follows:

"In my suit for Home Mission Board, district court rendered judgment today exempting Sanatorium, Enlisted Men's Club, and all other Home Board property here from taxation, wiping out about thirty thousand dollars accumulated taxes and penalties. Judgment will not be appealed. H. F. Vermillion."

This is good news to Southern Baptists concerning their great far reaching, needy but hopeful Home Mission work. Incidentally, this decision will release a little over \$13,000.00 in Liberty Bonds which have been held in escrow by a bank in St. Louis, so as to provide taxes on the Sanatorium and protect bond holders, in the event the judgment should not be in our favor. The release of this amount now will help materially in tiding over the hard summer months, when our cash receipts are so small.

We are all looking forward with great pleasure to the coming of Dr. J. B. Lawrence, the newly elected Executive Secretary. Dr. Lawrence hopes to come by the middle of July. As everybody knows, Dr. Lawrence is a man of ability, vision and experience. That the announcement of his election has been received so favorably by the Baptist editors and others was to be expected, but it is no less the source of great satisfaction to all of us connected with the Home Board. Let us all stand by the new Secretary and the great work of Home Missions. He will have many heavy responsibilities and exacting duties. He will have not a few problems and perplexities. He is entitled to receive, and I believe will receive, the hearty and united support of Southern Baptists. Southern Baptists must learn to stand by their servants who occupy difficult and responsible positions, as well as to stand by the positions which these men serve and which our Baptist people love.

"All together now for a great forward movement of our great Home Mission work and for all of our other interests and institutions!" should be the motto, spirit and program of Southern Baptists.

804 Mortgage Guarantee Bldg.,  
Atlanta, Ga.

#### "PROHIBITION KILLINGS"

The newspapers are being imposed upon by the news-gathering agencies which are reporting the bootleggers' story of killings by prohibition officers, and carefully phrasing their "stories" for propaganda purposes. In the Congressional Record of June 14, 1929, is a complete list of all prohibition officers killed and all persons killed by them, with a detailed account of the facts in the case. I have made a careful analysis of that report. The news stories have endeavored to make the public believe that these killings were all of "innocent citizens." In reporting what Senator Brookhard said upon the Senate floor recently, one agency stated that he was defending the killings of "155 innocent persons."

The following facts taken from the Congressional Record referred to will show how "innocent" they were: Of the 155 killed, 55 were shooting at the Federal Officers when the officers began to shoot, 10 others engaged in shooting with the officers, 32 others pulled their guns first, but the officers were better shots, 12 others made attempts upon the lives of the officers with other instruments than guns. Most of the others were endeavoring to escape. In 149 cases of the 155 the "innocent citizen" was known to be a bootlegger.

Among the six innocent parties killed, one was a boy who was around the still when it was being raided, was not seen till after the fight was over, and then found wounded 200 yards away.

Another, when the officers were chasing a bootlegger, suddenly stepped out from behind a truck in front of the officers' car. The officers had no time to stop before striking him. The third case was not killed by a federal officer, but by a man who was piloting the officers to a still, and who ran into another car and killed its driver. He received a prison sentence of from one year to life. A man and his daughter were killed in a boat collision and another was killed as he handed a gun to his confederate, believed to be for the purpose of killing the officer.

In sixty-five cases out of the above killings, the Grand Juries, after hearing the evidence, refused to indict the officers. In 59 instances, the officers were indicted, but acquitted on trial. As an indication of how unfairly the courts have treated the prohibition officers, of the four convictions had, one of them was being shot at by the bootleggers before he returned the fire, and yet he received a three-year sentence for killing th bootlegger in self-defense. Perhaps, no bootlegger in America would have been convicted under such circumstances. In numerous instances where the officers were killed by the most outrageous methods on the part of the bootleggers the bootleggers have gone scot-free, as was the case in a trial in El Paso. The fact is, when a bootlegger and an officer of the law are involved, the bootlegger has nine chances out of ten against the officer one out of ten.

Will those who are howling about these bootleggers being killed in open defiance of the law permit me to call their attention to the fact that 55 of our federal officers have been murdered by the bootleggers and several hundred of our state officers also? These 155 citizens, with six possible exceptions, were all guilty of defying the laws of their country. These officers were all innocent citizens and died in the line of duty just as much as any American soldier upon the battlefields of France.

As President Hoover said recently the outlawed liquor traffic is at war with our government. And he has repeatedly called upon American citizens to show their loyalty to their government in this crisis. We have nothing against the citizens of Germany, but when their government was at war with ours, we much preferred seeing her soldiers fall than ours. In this war between the outlawed liquor traffic and our government, we much prefer seeing the enemies of our government fall than to see our own faithful officers die in battle in behalf of our country's honor, and we believe every loyal American citizen will take the same view.

Because Hoover was elected as a dry and is honestly trying to enforce the law, the outlawed liquor traffic is doing its best to discredit both prohibition and his administration. This is the reason that so many of our papers are filled with these gross misrepresentations concerning the killing of "innocent citizens." One wet organization, I understand, has announced that it has 200 news reporters pledged to get their story of the news into the papers.

Let intelligent Americans not be misled.  
Jackson, Miss.

—T. J. Bailey.

Miss Juanita Byrd will sail in August for China, going to teach in Shanghai Baptist College. She is the daughter of Mr. and Mrs. J. E. Byrd of Mt. Olive, her father having been Sunday School Secretary for more than 25 years, one of the best known and best loved of all our workers. This is a distinct honor that has come to the father and mother, that one of their children should be called of the Lord to foreign mission service. Miss Juanita is an alumnus of Mississippi Woman's College at Hattiesburg, attended the Seminary at Ft. Worth and has had charge of the Junior Department of the State Sunday School work for the past year. She has fine literary, intellectual and spiritual qualifications for this work, and we expect to hear good things of her in her far away field of labor.



THE NAMES OF GOD  
God's Progressive Self Revelation  
(A Bible Lecture)

A. D. Muse, Evangelist, Shaw, Mississippi

The reverent heart trembles when dealing with anything that has to do with the person of God. Let us prayerfully and carefully follow the scripture teachings about the person of God.

The Bible opens, "In the beginning God." No apology is made. No proof is offered. None is needed. God is assumed. He is self-evident. Subsequent revelations disclose a tri-une God—three in one. The Bible opens with a uni-plural word. A trinity is clearly implied in the very Word—Elohim—God. A plurality is further seen in Gen. 1:26, "And God said, Let us make man in our own image, after our likeness."

In Gen. 2:4 we have a new word—"Jehovah." The first underlying thought is "Self-existent one." Let us note when it is used. Only after all creation and the Creator of Man. Man is an intelligent one. But man is a created intelligence. By whom all this creative work? How has it all come about? "These are the generations of the heavens and the earth when they were created, in the day that the Lord God—(the self-existent, not a created, but ever-existent and self-existent God) Made the earth and the heavens." (Gen. 2:4.)

Again: "... For the Lord God—(Jehovah God—self-existent God) had not caused it to rain upon the earth." (Gen. 2:5) And there we have the nearest defense of the fact of God—a clear implication of His self-existence.

In the name Je-ho-vah we have also the clear implication of His eternal character—"I was, I am, I will be"—He was. He is now. He will ever be. In the New Testament we have this clearly identified. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was and which is to come, the Almighty." (Rev. 1:8) In the Septuagint, Jehovah is translated Kurios—and so it is here. Hence in the Old Testament, the word Jehovah implies the prominence of the Son, the second of the Trinity. Hence in the Old Testament, "Jehovah" always occurs in the redemptive citations of God.

We come now to ten different names applied to Jehovah.

1. "And Abraham called the name of the place Jehovah—Jireh: As it is said to this day, in the mount of the Lord it shall be seen." (Gen. 22:14) Read the context. A more stirring, faith-stimulating and doubt-rebuking passage in all the word of God. "Jehovah—Jireh"—The Lord will provide! What a message! Facing his son; his son of promise, his son of miracle, his covenant son; his son in whom all the nations of the earth are to be blessed. Answering the boy's question, "Behold the fire and the wood: but where is a lamb for a burnt offering?" And Abraham said, my son, God will provide himself a lamb for a burnt offering." (Gen. 22:7-8) No wonder God in covenant said, "By myself have I sworn, saith the Lord, for because thou hast done this thing and hast not withheld thy son, thine only: That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." (Gen. 22:16-18) Our great lesson: In the darkest hour that ever comes, when every human resource has failed, walk on by faith in God's commanded way; and ever give God the advantage of the doubt. In this passage we have the one great, clear, outstanding prophetic type of the supernatural origin of Christ, God's provided sacrifice. God provided a lamb and Isaac escaped. God provided Christ and the believer escapes. "Jehovah—Jireh"—The Lord will provide.

2. The next name applied to Jehovah is Ro-

phika—healer. "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee." (Exodus 15:26)

Here we have Israel in the wilderness journey—Israel was redeemed from Egypt by blood—the blood of the passover. The believer is redeemed by blood—the blood of Christ. Israel is proved, made and blessed by trial. The Christian is blessed by trial. Trials are for the education and development of the believer. This the bitter waters represent. The tree which makes them sweet stands for the Cross of Christ, by which we overcome. God here enters a covenant with Israel and lays down certain conditions by which he will not put diseases upon them. Then, "I am the Lord that healeth thee." And all this the believer finds in Christ—He is sufficient strength and healing in every soul affliction for the believer. In Him the believer finds an all-sufficient source for every affliction. What glories of Grace!

3. We come now to the next name applied to the Lord—Nissi-Banner—"And Moses built an altar and called the name of it Jehovah Nissi":—The Lord the Banner. In the wilderness journey Israel is here in conflict with Amalek. Here is an enmity that has come through the centuries. Amalek was the grandson of Esau, Abraham's son of the bond woman, and who persecuted Isaac, Abraham's son of the free woman. Isaac was the progenitor of Israel. As "He that was born after the flesh persecuted him that was born after the Spirit" (Gal. 4:29) Israel and the Amalekites were always enemies. A banner flies over the army and goes before them into battle. Moses' uplifted hands become a symbol of Jehovah's presence. By this they conquered. "And the Lord said unto Moses, write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it Jehovah Nissi. And our victory over the flesh is only in walking in the sense of the presence of Jehovah—our Banner.

4. The next name applied to the Lord is Shalom: "Then Gideon built an altar there unto the Lord, and called it Jehovah-Shalom": (Judges 6:24). Jehovah-Shalom—our Peace. Here Israel, settled in the land is in apostasy. "And the children of Israel did evil in the sight of the Lord. And the Lord delivered them into the hand of Midian seven years. And the hand of Midian prevailed against Israel." (Judges 6:1-2) Israel sinned. God judged sin. "And it came to pass when the Children of Israel cried unto the Lord because of the Midianites... Thus saith the Lord God... Ye have not obeyed my voice." (Judges 6:7-10)—read the whole passage. In verses 11-18 we have God's instruction to Gideon. In verses 19-21 we have Gideon's sacrifice. Then we have, "And the Lord said unto him, peace be unto thee: fear not: Thou shalt not die. Then Gideon built an altar there unto the Lord, and called it Jehovah-Shalom":—The Lord our Peace. (Judges 6:23-24) God hates sin. God loves the sinner. God punishes sin. God saves the sinner. God can not save the sinner but by sacrifice. Sacrifice is the ground of peace. Jehovah-Shalom—The Lord our Peace. And He is our peace. "Therefore being justified by faith, we have peace with God." (Romans 5:1) "For he is our peace, who hath made both one, and hath broken down the Middle Wall of partition." (Eph. 2:14) Christ on the cross is the ground of our peace with God. Jehovah-Shalom—The Lord our peace. Are you resting in Him? Then you have peace. Are you without peace? Then you are not resting in him.

5. We come now to the next name applied to Jehovah—Sabaoth—hosts. "And this man went

up out of his city yearly to worship and to sacrifice unto the Lord of hosts in Shiloh." (1 Sam. 1:3). This is the first time the word Sabaoth occurs. In Jeremiah it occurs 80 times. In Haggai it occurs 14 times. In Malachi it occurs 25 times. In Zechariah it occurs 50 times. All these prophets are dealing largely with Israel's coming days of Israel's troubles and future national judgments. The books of Samuel mark the transition period from the priests to the prophets, and from the Theocracy to a Monarchy. It is in becoming a kingdom with a King like the other nations that the downgrade in Israel ultimately results in the judgments begun. How singular that this word which designates God as a warrior is first found. In Jehovah inheres all the power needed by God's people for victory in every conflict. He is our Victory. He is the Christian's Victory in every conflict and our every temptation and sin.

6. The next name we find applied to the Lord is Most High—"I will praise the Lord according to his righteousness: and will sing praise to the name of the Lord Most High"—Elyon. (Psalms 7:17) This is a psalm of praise. It is the first Psalm of distinctive praise. It is a Psalm that is the outgrowth of one of David's clashes with his enemies; possibly the cursings of Shimei. (2 Sam. 16:7-8) The Psalm closes with an outburst of a swelling volume of praise "to the name of the Lord Most High"—Jehovah-Elyon. And He is most high. He is the one "that loved us, and washed up from our sins in his own blood; and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever." (Rev. 1:5-6)

7. The next name we have applied to the Lord is "Our Righteousness"—"The Lord Our Righteousness"—Jehovah-Zidkenu. "In his days Judah shall be saved, and Israel shall dwell safely: And this is his name whereby he shall be called, The Lord Our Righteousness" (Jer. 23:6) The future restoration, conversion, blessing, national security and glory of Israel is in view here. The time when the remnant of the flock shall be gathered out of all countries; the time when a king shall reign in prosperity, righteousness and justice. Then comes this glorious statement "Jehovah-Zidkenu,"—The Lord Our Righteousness. He is our righteousness. "But now the righteousness of God without the law is manifest; being witnessed to by the law and the prophets; even the righteousness of God which is by faith unto all and upon all that believe." (Rom. 3:21)

8. The next name we find applied to the Lord is—"Jehovah-Shammah"—"The Lord is there." The picture of the future restored city. "And the name of the city from that day shall be, The Lord is There"—Jehovah-Shammah. (Ezek. 48:35) And so it will be. There will be no need of the sun for the Lord will give it light. There will be no tears there for He will wipe them all away. There will be no sorrow there for there will be no more death. There will be no more sin there for the Lord is present—"Jehovah-Shammah". And to us when He went away, "Lo I am with you always even unto the end of the age."

9. The next name we find is "Jehovah M'Kaddishken"—"The Lord who sanctifies". "Moreover also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that Sanctify them." (Ezek. 20:12) A grand and glorious summary of all the work of God for Israel—to Sanctify—separate them and make them holy unto the Lord. And that is the purpose of the Sabbaths—A sign or seal of that work of Sanctifying them. And it is Him who is made unto us "Wisdom, Sanctification, Righteousness and Redemption; That as it is written; he that glorieth let him glory in the Lord." (1 Cor. 1:31-32)

10. And now we come to the last—"Jehovah—Roi—Jehovah The Shepherd." "The Lord is my Shepherd, I shall not want. He maketh me to

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lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul: He leadeth me into the paths of righteousness for his name's sake." (Ps. 23—) It needs no explanation. It needs no exposition. It needs no exegesis. Human words detract from its glory. It is one of those rare passages that, like an oasis in a burning desert, paths lead from every direction to it, along with thirsty men and beasts pass to drink of the waters and rest beneath the shades. Oh the thousands who have tramped along pathways of sorrow through life's burning sands to this blessed passage.

#### AN OLD TESTAMENT VERSE

By James E. Dean

"Do good in thy good pleasure unto Zion; build thou the walls of Jerusalem." Psalm 51:18.

My copy of the King James version has at the head of this psalm, "He prayeth for the church", referring to this and the following verse. This is clearly a very doubtful interpretation. Since "church" is nowhere allowed to appear in the text of our Old Testament, how can one justify such use of the word in chapter or page headings? These headings are by no means uniform in all copies of the King James version. Publishers have felt very free to revise them according to their own fancies. Just here is another advantage of the American Revised version. Such changes in the captions are avoided by the copyright held by Thomas Nelson and Sons. But the original captions prepared by the scholars of King James' day used this very word "church" profusely. This is especially noticeable in the Song of Songs, which may or may not be typical of the love of Christ for the church. Bible translators surely can afford to leave such matters of interpretation to the individual readers and students of the Bible. The Song of Songs may be merely a song or series of songs about human love, that holiest of all the emotions known to the natural heart of man. The words of Jesus in Matthew 16:18 clearly refer to the beginning of the church, and we would do well to restrict the term to the New Testament period. They who are so concerned over finding the church in the Old Testament are consistent also in finding there something analogous to baptism as well as the direct ancestry of the modern priesthood. Moreover, they find a state church and a highly developed ritual. The church is a New Testament institution and recognition of this fact will help greatly in keeping some other matters clear. It should surprise no one, however, that the Church of England scholars of the seventeenth century thus misused the term "church".

Baptist Bible Institute, New Orleans.

Brother D. A. Youngblood of Hattiesburg assisted in a good meeting in Franklinton, La., in June. Eleven were added to the church.

Have just closed a meeting in Aransas Pass, Texas, with 52 additions to First Baptist Church. Begin July first in Rosebud, Texas.—Evangelist R. G. Baucom.

Bro. E. C. Williams of the Sunday School Department has recently been with us at Central Church in McComb for a Training School. While the attendance was not large, Bro. Williams did the finest sort of work. He is a fine, conservative leader and his coming was and will be a great blessing to us.—H. L. Carter.

Mr. Charles S. Pierce has an interesting letter in The Baptist Standard about Baptists in France. He tells us that the European representative of the Northern Baptist Convention is a member of an interdenominational church in Paris; also of one of the greatest sermons he ever heard, preached in the American church in Paris. We are glad to hear that the preaching has improved since we attended a service in that church six years ago.

## Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

### TITHES AND OFFERINGS AS RECORDED IN THE BIBLE

(Continued from last week)

#### 4. Tithes.

(1) The law of the tithe.

A. Concerning the products of the farm.

(A) The law stated: "All the tithe of the land, whether of the seed of the land, or of the fruit of the trees, is Jehovah's: it is holy unto Jehovah" (Lev. 27:30).

(B) The penalty for not tithing the products of the farm: "If a man will redeem aught of his tithe, he shall add thereto a fifth part thereof" (Lev. 27:31). In other words, if a man keeps back any part of the tithe of his land, he must give in money the value plus one-fifth or 20% of the value of that which he keeps.

B. Concerning livestock, poultry, etc.

(A) The law stated: "All the tithe of the herd, or of the flock, whatsoever passeth under the rod, the tenth shall be holy unto Jehovah" (Lev. 27:32).

(B) The penalty for not tithing livestock, poultry, etc.: "He shall not search, whether it be good or bad, neither shall he change it: and if he change it at all, then both it and that for which it is changed shall be holy: it shall not be redeemed" (Lev. 27:33). In other words, when a man counted his animals and his fowls, he had to count them as he came to them, or as they passed by him, and every tenth one counted belonged to God. Likewise when he counted the increase of his herd and flock, every tenth one counted, whether it was weak and sickly or whether it was the best that he had, belonged to God; he was commanded to tithe it. If perchance the tenth one counted was the best he had, and he, wanting to keep it, attempted to give another in its stead, then God required both it and the one for which it was exchanged. Under no conditions or circumstances could the tithe of the herd or flock be redeemed or withheld from the service of God.

(2) All the tithe was, during the wilderness wandering, brought to the tabernacle and there dedicated to God as a heave-offering.

"The tithe of the children of Israel, which they offered as a heave-offering unto Jehovah, I have given to the Levites for an inheritance: therefore, have I said unto them, Among the children of Israel they shall have no inheritance" (Num. 18:24).

(3) All the tithe was given to God and was used for the support of the Levites. God gave all the tithe to the Levites for an inheritance forever throughout their generations, in return for their services at the tent of meeting.

"Unto the children of Levi, behold, I have given all the tithe in Israel for an inheritance, in return for their services, even the service of the tent of meeting . . . it shall be a statute forever throughout your generations; and among the children of Israel they shall have no inheritance. For the tithe of the children of Israel, which they offer as a heave-offering unto Jehovah, I have given to the Levites for an inheritance: therefore, I have said unto them, Among the children of Israel they shall have no inheritance" (Num. 18:21-24).

A. The Levites were commanded to tithe all the tithe of the children of Israel which was given to them for their support.

"Moreover, thou shalt say unto the Levites, When ye take of the children of Israel the tithe

which I have given you from them for your inheritance, then ye shall offer up a heave-offering of it for Jehovah, a tithe of the tithe" (Num. 18:26).

B. All the tithe of the Levites was given to God and was used for the support of the priests.

"Thus ye also shall offer a heave-offering unto Jehovah of all your tithes, which ye received from the children of Israel; and therefore ye shall give Jehovah's heave-offering unto Aaron, the priest" (Num. 18:28).

The tithe of the Levites was, so far as the records show, the only tithe ever used for the support of any priest except Christ and Melchizedek, who was a type of Christ (Heb. 6:20; 7:8).

C. When tithing all the tithe they received from the children of Israel, the Levites had to give, as their tithe, of the very best they themselves had received.

"Out of all your gifts, ye shall offer every heave-offering of Jehovah, of all the best thereof, even the hallowed part thereof out of it" (Num. 18:29).

D. After tithing all they received, the Levites were at liberty to eat the remaining nine-tenths of the tithe of the children of Israel, which had been given to the Lord for their support.

"When ye heave the best thereof from it, then it shall be reckoned unto the Levites as the increase of the threshing-floor, and as the increase of the wine-press. And ye shall eat it in every place, ye and your household: for it is your reward in return for your services in the tent of meeting. And ye shall bear no sin by reason of it, when ye have heaved from it the best thereof." (Num. 18:30-32).

E. W. Provence of Lubbock, Texas, becomes president of Montezuma College in New Mexico.

Superintendent Louis J. Bristow of New Orleans supplied the pulpit of Queensboro-Baptist Church, Shreveport, La., June 23rd.

The Southern Baptist Hospital in New Orleans gave \$3,395.44 worth of free work in May, while it received in gifts for charity only \$452.05. The other \$2,943.39 was paid from the Hospital's earnings.

Rev. A. D. Muse has been called to the church at Claremore, Okla., and has accepted. Mr. Lee Baum will be his assistant. And his former singer, Mr. Joe Bryant, accepts a call to West Lake, La. Claremore is a town of 7,000 people and one of the State schools is located there.

A number of pastors whose churches have The Baptist Record in 90 per cent of the homes have taken advantage of the offer to get the Moffatt's Translation of the Bible at the special price of \$3.00. As it seems to be fair that others should have this same opportunity we now offer to let anybody, a member of a church where the Record goes into 90 per cent of the homes, get the Bible for \$3.00 postpaid. As long as our stock lasts we will fill these orders. Send them in in a hurry.

Dr. Wendel Bailey resigns as head of the chair of Biology in Mississippi College to accept a similar position in the University of Richmond. All who know of his work here will sincerely regret to lose him, but congratulate him on being so much in demand. He is a son of Dr. and Mrs. T. J. Bailey of Jackson, has made thorough preparation for his work, and shown excellent ability in it. His is a position not easily filled with satisfaction, and he has done his work to the delight of all.



## W. M. U.

### WORTH NOTING

There is another W. M. U. organized by the forces that do not have the salvation of souls or lives for its goal; it is called the Woman's Moderation Union, organized for the cause for which its name implies, the doing away with the eighteenth amendment, and for moderation in drinking; as if that could be moderated. An infringement on the letters that stand for all that is noble and holy in woman's work, the Woman's Missionary Union for the propagation of the gospel of salvation of souls, bodies and minds of the peoples of the world.

They are not an idle force, but one to be reckoned with. When women organize to help the forces of evil, it means the forces of righteousness must be stirred into action by the quickening of the Holy Spirit to lose no ground won, but press on, and disappoint not the waiting world. —Mrs. Birdie Potts, Baptist Message.

### An Interesting Letter

In the absence of our Miss Traylor we are taking advantage of her and of the writer of this letter and spreading it broadcast. Do you not think it is well worth reading?

Dear Miss Traylor:

Am enclosing report for Second Quarter for Sunbeam Band of First Church. You will notice our gifts are increased a little over last quarter.

Our children carried all over our city on Mother's Day the cutest little yellow baskets filled with flowers to Mothers—to real old people, to pastor's wife, to President of W. M. S. and to all former Sunbeam Leaders; they really enjoyed that so much.

Will you please mail me Twenty-four of the little treasure temples during this next week. I want to give them out the 5th Sunday in order that the children may save their offerings in July and August for our Orphans in Jackson; this has been a part of our Sunbeam history that we are proud of. You remember last year we did well along this line.

The leaders are giving our children a real party next Saturday, a progressive one, (for they are to visit each leader's home for a part of the fun); wish you could be here with us.

We are getting on fine even if I am old and worn out. I'm there rain or shine. We thank you for the treasure temples and send love and sincere good wishes.

Truly your friend,

Margaret M. Leggett,  
Sunbeam Leader, First Church, Laurel.

### Ridgecrest Notes

Some expressions from the Mississippi girls who are attending the Y. W. A. Camp at Ridgecrest. Miss Traylor, our Young People's Leader, who is with the girls, will write more about the Camp in next week's issue:

Ridgecrest, N. C., June 26, 1929.

I can say with David, "The lines have fallen unto me in pleasant places; yea, I have a goodly heritage". As I think back over my furlough year I can count many bright and happy experiences. My furlough began last June the 25th, with the Baptist World Alliance in Toronto—what wonderful days they were; there we saw and heard some of God's representatives from many nations and our hearts were made to rejoice when we heard loving testimonies of His grace and goodness to individuals and Nations.

From Toronto I went to Mississippi to see loved ones and friends, after an absence of six years. As the months passed by it was my joy to have sweet contact with some of God's most faithful servants. I shall not take time and space to call you by name but your names are written

in my heart and I thank God for each of you.

Then in and out of Mississippi I had the pleasure of attending helpful and inspirational meetings in Arkansas, Kentucky, Oklahoma and Tennessee.

Many, indeed are the high peaks as I recall but I close by mentioning the last two. I cannot fail to mention the "goodbye service" by my home church Clinton. When longings for home and friends come, because they do come, the memories of that service will revive and because of your interest, prayers and confidence I shall be moved to say, "My lines have fallen unto me in good places"; "I can do all things through Christ who strengtheneth me" and "His grace sufficeth".

Then from Clinton to Ridgecrest—and can one find a more wonderful place to spend ten days before leaving for another term of service than here among God's own handiwork? Indeed I do not have words to describe what I feel in my heart. I do believe that every one who has attended the Y. W. A. Camp will go away feeling in her own heart "That it was good to be here". Oh, how I rejoice that it has been my privilege to meet and know the Union's leaders from all over our Southland—Mississippi had a fine group of girls and I am expecting great things of them. I have been permitted to know more intimately our own Miss Traylor and her self-sacrificing and sweet life has been a benediction to me.

I hope our Mississippi W. M. U. will send an even larger representation next year.

Now I want to thank all Mississippi friends for your interest in me and my work. I'm so glad to go back and take up my same duties. It's been wonderful to spend a year in your midst and now as I go I go joyfully and prayerfully in His name—Love to all,

Your Missionary,

—Minnie Landrum.

When I stepped from the train, climbed the hill and saw "Ridgecrest", I immediately had a feeling of infinite peace and happiness. Ridgecrest is set among God's own hills, and one feels His presence every where. The atmosphere of Ridgecrest is conducive to thought to new contacts and lasting friendships, and "friendship is a sheltering tree". I have been brought to a broader outlook on life and a deeper appreciation of the gift of God through my stay here. It has been a pleasant journey, starting with Dr. W. E. Denham at the morning Bible talks, journeying through pleasant Y. W. A. Conference hours and through the "Land of The Southern Cross" with Miss Minnie Landrum our Missionary to Brazil; stopping in "Fun Town" for a pass-time afternoon and then, returning, at Vesper time for "an Adventure with Christ Along the World's Wide Highway" under the guiding hand of our dear Mrs. Cox. Truly Ridgecrest is great, and I pray that every Y. W. A. girl may experience at least one Ridgecrest summer vacation among the hills.

—Rosella Bunner,

First Baptist Church,  
Greenwood, Miss.

Coming to Ridgecrest has meant more to me than I can say. I know that I have been influenced by the many inspirational talks. I feel as though I have been drawn closer to God as I have dwelt on the "mountain tops" these ten days, and hope that as I go back into the "valley" that I can render greater and more efficient service for my Master.

Baptist Church,  
West Point, Mississippi.

How I wish that it had been possible for all of our Y. W. A. girls to have been here in Ridgecrest Camp, to have enjoyed the privileges that we have. Every hour has been filled with good things for us.

I am sure that lovelier place could not have

been chosen for our Camp—the majesty and the beauty of these mountains make us want to say, "Be still and know that I am God."

Dr. Denham has made us realize more fully than ever the compassionate love of God for us, and as we have listened to Mrs. Cox as she brought us such messages as *Adventuring with Christ on the World's highway* we could say with the poet:

I hear the voice of one that calleth

Calleth sweet and clear

For men to reap for Him

A harvest white.

Oh! soul of Mine, rise up and answer Him

Before the might

The long night falleth,

And the day be gone, thy day be gone.

Thanks to Miss Mather for our Y. W. A. Camp.

—Evie Landrum,

Clinton, Mississippi.

Coming to Ridgecrest has meant so much to me in different ways that I am unable to put into words all that it has meant to me.

I feel that I have been greatly benefited by the inspirational talks, and it is utterly impossible to tell how much pleasure we all had on our hikes, swims and various other out-door sports.

I think that every Y. W. A. girl owes it to herself to attend at least one Y. W. A. Camp and I can only say that I sincerely hope they will all enjoy it as much as I enjoyed the 6th Y. W. A. Camp.

—Aileen Jacks,

First Baptist Church,  
Greenwood, Mississippi.

The days spent at Ridgecrest has indeed been an inspiration to me. The talks that Dr. Denham gave every morning were wonderful. I think the things that helped me most was the study of "The Land of The Southern Cross", Miss Minnie Landrum, who sails for Brazil July 6th taught this book.

No one will ever know what they are missing until they come to Ridgecrest where they can say; "I will lift up mine eyes unto the Lord from whence cometh my help."

—Louise Phillips,

Fayette, Mississippi.

It is indeed a great pleasure to spend ten days at Y. W. A. Camp in Ridgecrest. The place is very beautiful and God seems to reveal himself to us up here among these mountains.

How it thrills our hearts "To Adventure on The World's Broad Highway with Jesus" as we listen to each impressive Vesper Service given by Mrs. Cox.

Dr. Denham so successfully brings to us messages from the eighth chapter of Romans.

Miss Landrum pictures to us the conditions of Brazil in the study of "The Land of The Southern Cross" and makes us feel as if we want to give her and the Mission cause our whole hearted support.

The life of The Ridgecrest Camp is a well rounded life. Each day is so planned for that we have plenty of time, outside the inspirational talks, for sports, sleep, and other activities. Goodness, I must mention Such Good eats we have.

Every Y. W. A. girl should attend one Y. W. A. Camp at Ridgecrest. Words cannot express what these two weeks have meant to me. I only repeat, "The flowering moments of my life drop half their petals in speech."

Many thanks to Miss Mather.

—Hattie Meadows,

Clark College,  
Newton, Mississippi.

A coast paper reports a "dinner dance" given at Pass Christian to raise money for the "parish house". The Lieutenant Governor was one of the "waiters". Doubtless there was "holy smoke" also.



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RENEW PROMPTLY: Please send in  
your renewal promptly and give your old  
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Obituary notices, whether direct or in the  
form of resolutions of 100 words, and mar-  
riage notices of 25 words, inserted free. All  
over these amounts will cost one cent a word,  
which must accompany the notice.

## East Mississippi Department

By R. L. Breland

### "THY KINGDOM COME"

The above words is the first peti-  
tion in the so-called "Lord's Prayer".  
The use of these words first is very  
significant. It shows clearly that  
the first and most important of all  
things in the mind of Christ was the  
coming of His kingdom on earth.  
It was before food and raiment, it  
was before the forgiveness of  
sins or the protection from  
evil. If it was first in His  
mind and purposes it should  
be first in ours also. Many  
times we pray for every material  
blessing and then, at the close if at  
all, we mention the coming of  
the kingdom. Bread, raiment, health,  
and all sorts of blessings make up  
the bulk of our prayers. We are told  
that if we will put God's kingdom  
first that the other blessings will  
come. One reason why we do not  
have the other blessings more abund-  
antly is because we fail to follow the  
divine law of time in our life and  
prayers. We pray first for material  
blessings, we think first and most  
of material blessings, we work hard-  
est for material blessings, so God  
cannot give them to us because we  
are carried away with worldly things  
and forget the spiritual.

"Thy kingdom come" should be  
first—first in our praying, first in  
our thinking, first in our planning  
and working; then God's promise  
is out and it is sure, "All these  
things shall be added unto you". All  
who do not believe this promise  
will believe it if they will  
faithfully carry out the first com-  
mand. God is not slack concerning  
his promises as some men count  
slackness. If God's people will only  
put God's kingdom first in all things  
what a wonderful difference it would  
make, in the work of the kingdom  
and in the happiness and general  
welfare of His people.

Two petitions in this model prayer  
are practically the same, "Thy king-  
dom come. Thy will be done". The  
bringing in of the kingdom is the  
doing of the will of God. Both mean

that His children are to be working  
at the job of obedience to the Mas-  
ter's commands. The command of  
the Master is that the gospel, the  
seed of the kingdom, is to be preach-  
ed to the utmost parts of the earth.  
Every soul in the world is gospel  
territory, and every Christian in the  
world is commanded to give it the  
gospel. The seed are guaranteed to  
germinate wherever they fall in good  
ground. So, if we are to pray for  
the kingdom to come, we must obey  
the King's command. If we obey  
the King's command, the kingdom  
will come as a result.

The kingdom comes when a heart  
hears the gospel, believes and re-  
ceives the gospel. All who do these  
things the Lord does the rest, that  
soul is regenerated, and the kingdom  
has come in that soul. A new sub-  
ject enters the kingdom and thus  
the kingdom is extended. 'Tis the  
business of all the redeemed. A  
failure here is the cause of the slow  
progress of the kingdom. One does  
not have to go to the far away lands  
in order to bring in the kingdom.  
That man next to you who is un-  
saved is an opportunity. "Beginning  
at Jerusalem" is the King's com-  
mand. Win him that is near by to  
the Master's kingdom and the Lord's  
will is done just the same as if we  
go to Asia.

Our special revival season is on.  
"Thy kingdom come" is the primary  
purpose of revivals. There is no  
use to pray thy kingdom come and  
then sit idly by and not do the will  
of God when He says, "Thy will be  
done". Praying means doing. We  
must live out our prayers in living  
deeds if they are to be effective. So  
while these meetings are on, yea at  
all times, be busy winning the lost  
to The Master and thus carry out  
the very heart of the first petition  
in the model prayer, "Thy kingdom  
come". To fail is to disobey.

Dr. W. M. Bostick and Rev. C. C.  
Weaver are in a meeting with the  
Coffeeville Baptist Church this week  
and next.

Rev. J. R. Nutt, of Texas, recently  
assisted Pastor W. E. Lee in a re-  
vival meeting at Byhalia, Miss. Bro.  
Nutt is an ex-mississippian and has  
been an ex about long enough.

Miss Maggie Hightower informs  
us that Rev. R. A. Kyle, of West  
Point, will assist Pastor Hollings-  
worth in his meeting at Pilgrim's  
Rest Baptist Church, Yalobusha  
County, beginning the fourth Sunday  
in July.

Brethren Bostick and Hall closed  
a good meeting at Calhoun City the  
28th of June. Rev. E. S. Flynt is the  
popular pastor of that good church.

The Yalobusha County B. Y. P. U.  
Convention is to be held with First  
Baptist Church, Water Valley, July  
23rd. A good program is being an-  
nounced, with some of our state  
workers present. Every church in  
the county should be represented.

Certain daily papers, while profes-  
sing to be the friend of prohibition,  
let no opportunity slip by to give a  
jab at the law enforcement in con-

nection with the 18th amendment.  
Rather have an open enemy than a  
friend who hits in the dark. Be  
a mouse or a monkey one, you can-  
not be both. The amendment is here  
to stay and our beer-soaked die-  
hards had as well realize that fact.  
Fall in line for law enforcement and  
thus have part in the shouting when  
the violators are finally squelched,  
as they most assuredly will be. A  
lot of money is being spent now by  
the lawless to try to bring disrepute  
upon the dry laws, but when these  
anarchists realize that their efforts  
avail but little and that the law is  
going to stand, they will sullenly  
give up the fight. Men now living  
will see the day when the dry laws  
are enforced as well as any law we  
have on the statute books. So Mr.  
Die-hard, get ready to die.

### THE DePRIEST INCIDENT

Much is being said in some quart-  
ers in criticism of Mrs. Hoover for  
receiving the wife of DePriest, the  
colored congressman, at a social  
function at the White House. I think,  
if I had been acting for Mrs. Hoover,  
I would not have done it. It was not  
"good politics". But I feel sure  
that if Jesus Christ, the friend of  
humanity, had been acting for her,  
He would have done no less than  
Mrs. Hoover did, under like cir-  
cumstances. There is far too much  
race prejudice and race hatred in  
the world. All of which is foreign  
to the spirit of Christ.

But this scribe fails to see any  
peril to the "integrity of the white  
race" in the incident. The "integ-  
rity of the white race" must be a  
very frail and spineless thing in-  
deed, if it is imperiled by having a  
colored woman sit in at a semi-of-  
ficial perfunctory social tea. The  
white members of congress sit in the  
same room with DePriest—I have  
not heard of any of them resigning  
because he is there. I've seen white  
men and white women sit in auto-  
mobiles with members of the colored  
race, I've seen white men and women  
welcome colored people into their  
places of business and serve them. I  
really have seen colored people in  
the homes of white people, working  
side by side with the whites. In  
all these cases there did not seem to  
be any fear for the "integrity of  
the white race". The cry against  
Mrs. Hoover is just another case of  
"straining out a gnat and swallow-  
ing a camel".

No, the peril to the white race is  
not in the above incidents. But there  
are perils to the integrity, character  
and perpetuity of the white race.  
Permit this Southerner to note here  
two of them. One is in that form  
depraved social equality between  
white men and negro women produc-  
ing illegitimate mulatto children.  
Yes, such social equality often ex-  
ists where the natural fruitage in il-  
legitimate children is prevented. The  
second peril is in the unjust treat-  
ment of members of the negro race  
by members of the white race, which  
we whites as a dominant race per-  
mit. I fear that for these sins a  
just God will one of these days ex-  
press His displeasure in an unmis-

takable way.

Furthermore, the president of the  
United States should esteem himself  
president of all the people, the serv-  
ant of all. His wife too should share  
in this attitude. The humblest cit-  
izen of the nation should have ac-  
cess to the presence of the Chief Ex-  
ecutive. The White House should be  
open to all, unless and until excluded  
because of enmity to the govern-  
ment. It is a long established cus-  
tom for the wife of the president to  
receive in the White House at of-  
ficial-social functions the wives of  
members of congress. If one of  
them happens to be a negro, or a  
member of any other colored race,  
it would be a violation of the spirit  
of the constitution for her to be  
excluded on that account. The mem-  
bers of some of the Asiatic and Af-  
rican foreign legations at Washing-  
ton are colored; yet they are re-  
ceived without question at official-  
social functions at the White House,  
and at the homes of others of our  
governmental officials. Why should  
we throw a fit, if one of them should  
happen to be an American negro?  
"O, consistency! consistency! thou  
art a jewel".

Yours for fair play,

—Southerner.

### NEWS FROM MARKS

The Riverside Baptist Church has  
extended a unanimous call to Rev. W.  
L. Howse of Jackson, Tenn., as their  
pastor. Bro. Howse has accepted  
this call and is now on the field as  
pastor of this church. Brother Howse  
is an able and experienced preacher  
and a very lovable character. Broth-  
er Howse is well known in the  
State, having served as pastor at  
Crystal Springs, Macon and Sardis.  
The work starts off very encour-  
aging.

The church numbers now about  
one hundred, Sunday School one  
hundred and thirty enrolled. W. M.  
U. about forty and B. Y. P. U. over  
forty.

The Riverside Baptist Church re-  
cently elected seven Deacons, and  
these were regularly ordained June  
13th.

The following Baptist pastors of-  
ficiated at the ordination:

Rev. C. T. Johnson, former pastor  
here, Ira Evanson of Cleveland, Mis-  
sissippi, J. B. Neal of Lambert, Mis-  
sissippi, W. H. Howse and R. M.  
Boone. Brother Johnson preached  
the ordination sermon, Brother Neal  
delivered the charge to the Deacons,  
Brother Evanson delivered the  
charge to the church, and the ordi-  
nation prayer by Brother Howse.

The Deacons ordained were George  
Cox, Joe Guyton, Jessie Eavenson, J.  
H. Turner, E. E. Boone, Ellis Travil-  
lian, and W. A. Cox.

The church put on a member to  
member canvass, adopted the reg-  
ular budget system to cover local  
expenses and also the general de-  
nominational work.

—Reporter.

Visitor—"How does the land lie  
out this way?"

Native—"It ain't the land that  
lies; it's the real estate agents."  
Good Hardware.



## SUNDAY SCHOOL LESSON

July 7, 1929

The Story of Ezekiel,

Ezek. 3:4-11; 24:15-18.

(From Points for Emphasis by H. C. Moore)

**Golden Text**—As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Ezek. 33:11.

1. A Ministry of Gloom was forecast in Ezekiel's commission. (1) the messenger was divinely addressed as son of man, a phrase appearing many times in his book and reminding him of his human origin and limitations. (2) The message was divinely indicted and specified for the prophet was not to give his own opinions and surmises to the people, but simply transmit to them the words of Jehovah. (3) The field was precisely located for the prophet. It might seem that his captivity bringing him, as it did, in contact with strange peoples might widen his ministry to them. But his call was not to any one of these peoples nor to a group of them taken together, settled in strange lands, observing strange customs, speaking difficult languages which Ezekiel could not understand. On the contrary but exclusively his ministry must be to the house of Israel. His service to others must be through them. And the field was ample for his activities. (4) The failure was expressly predicted. Ezekiel knew before he began what the immediate end must be. The people had not hearkened to God in days gone by and they would not hearken to Ezekiel in the days to come. Their foreheads were hard to resist and their hearts stiff to repel the ministry of the prophet. From the first he faced failure. (5) The fidelity of Ezekiel was, however, required and it was shown throughout his career. He was faithful to his better self, for he did not shake with fear in the presence of any foe. To meet the opposition of the enemies of truth his face and forehead became as adamant, preparing him as an emory wheel for a flinty task. He was faithful to his message, for all the words of God were received in his mind and treasured in his heart. He was faithful to the captives, for though rebellious they were yet children of his people and it was his duty to tell them the word of God. He must of course be faithful to God repeating accurately the divine message whether his people would hear or forbear.

2. A Ministry of Grief was required in Ezekiel's bereavement. (1) The terrible announcement came to him out of a clear sky on a cloudless morning. He was told that the desire of his eyes (thus referring beautifully to his beloved wife) would be taken from him and with a sudden stroke on that awful day. The prophet's home life must have been ideal. And he needed his companion even more in the land of captivity than in the land of their fathers. She had helped him make their home the meeting place for

the elders of Israel. No doubt she did her part with as much fidelity and efficiency as the prophet himself. But now in striking sign and service to their people, she must be taken away. (2) The strong prohibition laid upon Ezekiel was unnatural but tremendously vivid. He must exhibit none of the signs of grief. Though his heart must ache and bleed with irrepressible sorrow, yet he must not groan nor weep. If sighing could not be suppressed, it must not be loud like the usual vociferous sorrow. He must not

cover his head with ashes but wear his usual attire. He must not go in bare feet but wear his shoes as if no blow had fallen. He must not cover his lips in symbol of a sorrow that silences and surpasses speech. He must not partake of nor spread the customary funeral feast sent in by friends for the family and mourners in token of sympathy. (3) The awful fulfillment came before sunset. In accordance with the prophecy of the morning the wife of Ezekiel died suddenly during the day. Of course the sad news in-

stantly spread far and wide and of course friends rushed to the stricken home. What was their amazement to find the prophet tearless, calm, dressed as usual and without any of the usual noisy expressions of grief. What did it mean? (4) The national lesson was immediately stressed. The desolations of Israel were so great as to overshadow personal loss. A tiny taper though affame could hardly be seen under the glare of the noonday sun. Let the people know that their personal

(Continued on page 11)

## The Memorial Breastplate



*"And thou shalt make the breastplate of judgment with cunning work. . . . And thou shalt set it in settings of stones, even four rows of stones: the first row shall be a sardius, a topaz and a carbuncle: this shall be the first row. And the second row shall be an emerald, a sapphire, and a diamond. And the third row a ligure, an agate and an amethyst. And the fourth row a beryl, an onyx, and a jasper. . . ."*

Exodus Ch. 28: Vs. 15-20.

Aaron, the high priest, was commanded to wear the breastplate with the names of the twelve tribes of the children of Israel on the twelve precious stones before the Lord for a **Memorial**.

Quite remarkably these precious gems and others are found in minute crystals in the superb modern **Memorial** stone

## Winnsboro Granite

*"The Silk of the Trade"*

When the surface of this granite, which is a composite of these and other actual precious stone crystals, is highly polished, all the scintillating beauty and color of these minute jewels become visible.

Be sure that "Winnsboro Granite" is specified in your contract for monuments. Like other high quality materials, there are many inferior substitutes, which resemble this granite on first appearance, but do not possess its lasting qualities and permanent beauty, because they contain more deleterious elements, such as water, lime and iron. These elements tend to disintegration and discoloration.

Have your monument dealer furnish you with a personal guarantee from the quarries that the monument you purchase is cut in genuine Winnsboro Granite.

The certificate of the quarries is signed by B. H. Heyward, Treas., and General Manager, whose signature insures genuine Winnsboro Granite. A facsimile of this signature is reproduced below.

Write for free descriptive literature.

Winnsboro Granite Corporation, Rion, S. C.

*B. H. Heyward* Treas. & Gen. Mgr.



My dear  
How d  
July?  
went to  
way to s

This is  
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## The Children's Circle

Mrs. P. I. Lipsey

My dear Children:

How did you spend the Fourth of July? I suspect that many of you went to picnics, and that is a happy way to spend it.

This is the time for the beginning of a new contest. This is for both boys and girls. Do you understand? Boys and girls both may contest. Here is the subject: What I made out of a big piece of clay.

We are going to have one for the little children, from three to eight years old. Each one of them must tell me, and maybe Mother will help them in the writing. How I help my Mother in the Kitchen and Dining-room—one or both. We ought to have a great many to enter these contests: let's see how many of you will come. There is a nice prize of the winner in each.

I wonder if any of you can guess where I am. About 800 miles from home! But I'll get your letters all right.

Much love, from,

Mrs. Lipsey.

### Bible Study: Gen. 48

Joseph's love for his father is a very beautiful thing. When he hears that his father is sick, he hastens to go to see him, taking with him his two little boys. Jacob sits up on his bed when he hears his son is coming: he talks to Joseph of the blessing God had in past years given him, and of the promise to him of becoming a great nation. "Now," he says, "I am going to make your two sons, my grandsons, just like my own sons, they shall be mine. If you have any more children, they will be yours, but I'm going to give Ephraim and Manasseh the same honor as I do to my own boys, Reuben and Simeon." Jacob's eyes were nearly gone, and he doesn't know that the little boys he speaks of are there with their father, but when Joseph tells him, he took them in his arms and kissed and hugged them. It is a great thing to him to have with him the children of his dear Joseph, who had been lost to him when Joseph was a lad. Joseph had brought them to their grandfather, holding them in such a way that Jacob's right hand would fall naturally on the head of the older, Manasseh, and his left hand on the younger's head. But the old man crossed his hands, so as to bring his right hand on Ephraim's head, and the left one on Manasseh's, and when Joseph tries to change them, he refuses to allow the change. And so he calls upon God for his blessing upon the father and sons, asking the larger blessing upon the younger boy, because he sees that Ephraim will be greater than Manasseh. He tells Joseph that God is going to carry his people back to the land of their fathers. Both these prophecies are fulfilled in after years: Ephraim's tribe becomes greater and more important than Manasseh's, and Moses leads the Israelites out of Egypt into Canaan.

### Boys and Girls of the Bible

1. July 4th—Manasseh and Ephraim, Gen. 48:8-22.
2. July 11th—Moses, Ex. 2:1-10.
3. July 18th—Samuel, I Sam. 1:24-28, 22:18, 19 and 3:2-19.
4. July 25th—David, I Sam. 16:1-13.
5. Aug. 1st—David's little son, 2 Sam. 12:15-23.
6. Aug. 8th—Elisha and the 42 bad children, 2 Kings 2:23, 24.
7. Aug. 15th—The son of the Shunamite woman, 2 Kings 4:18-37.
8. Aug. 22nd—The Syrian Captain's little Hebrew maid, 2 Kings 5:1-19.

9. Aug. 29th—Joash, the boy King of Israel, 2 Kings 11:1-21.
10. Sept. 5th—Josiah, the boy King of Judah, 2 Kings 22:1-20.
11. Sept. 12th—Daniel and the three other Hebrew boys, Dan. 1:3-20.
12. Sept. 19th—John the Baptist, Luke 1:59-66.
13. Sept. 26th—The Lord Jesus, Matt. 2:1-15, 19-23.
14. Oct. 3rd—The Lord Jesus, Luke 2:8-20 and 25-30 and 40-52.
15. Oct. 10th—The daughter of a Queen, Mark 6:21-28.
16. Oct. 17th—Jairus' daughter, Luke 8:49-56.
17. Oct. 24th—The nobleman's son, John 4:46-54.
18. Oct. 31st—The little boy at the picnic, John 6:5-13.
19. Nov. 7th—The boy with an evil spirit, Mark 9:14-29.
20. Nov. 14th—Jesus' story of the prodigal son, Luke 15:11-32.
21. Nov. 21st—Jesus blesses little children, Mark 10:13-16.
22. Nov. 28th—Jesus and a little child, Matt. 18:1-6.
23. Dec. 5th—Timothy and his mother and grandmother, 2 Tim. 1:5 and 2:14, 15.
24. Dec. 12th—Teaching God's word and way to our children, Deut. 6:6-8 and 20-25.

Wesson, Miss., R. No. 4,  
June 19, 1929.

Dear Mrs. Lipsey  
and Circle Readers:

Let me in, as I am spending this week at Grandpa's and Cousin Jessie Mae is writing. I wrote to the Circle last year, and had the pleasure of seeing my name in print, and also on the honor roll. Well, I will be 5 years old the 20th of this month. If I hear from my twin, I will come again, and bring my little sister Gladys. Write to me, as I don't get to read the Circle. Your same little friend,

Eva Dell Smith.

Many happy birthdays, Eva Dell, and may you and Gladys grow up to be useful women.

Neshoba, Miss., June 21, 1929.

Dear Mrs. Lipsey:

It has been a long time since I have written to the Circle. I wonder what all the girls and boys are doing in their vacation time. Kenneth and I are fishing and helping Mother. I am taking music this Summer. My Daddy is a Mail Carrier, and we have a good time going with him. Kenneth has some Martin gourds, and the birds are building in them, and we like to watch them build. A lot of little girls live by our house and we have a good time playing in the afternoon. I am sending 25c to the B. B. I. girl. Love to you and all the Circle.

Helen Vance.

You are certainly having a great vacation. And I am having mine for three weeks in the mountains of North Carolina. Thank you for your help in our B. B. I. fund. Kenneth didn't have much trouble making his bird house.

Hazlehurst, R. No. 1, June 22.

Dear Mrs. Lipsey:

I am just wondering what the Circle is doing, as I don't get to read it this year. I am spending this week at Grandpa's, and having a real nice time. I wrote two letters to the page last year, and had the pleasure of seeing them in print. I wonder how Miss Gladys came out. Well, it won't be long till our school starts, and I will be so glad. Well, I was 9 years old June the 3rd. Who is my twin? Write and tell me, as I don't get to read the Circle this year. With love and best wishes to dear Mrs. Lipsey and all

the readers, I am, Your same little friend,

Jessie Mae Callender.

Another birthday, and may they always bring gladness to you and through you to others. Miss Gladys has made good and all who help her will have a share in the good she does.

Hazlehurst, R. 1, June, 1929.

Dear Mrs. Lipsey:

As Jessie Mae is writing, I will write. I wonder what all the little orphans are doing, as I am a little orphan. My Papa has been dead over 3 years. I still have dear Mother, 4 brothers and 2 sisters. Our school will soon start. I will be so glad. Me and Jessie Mae are spending this week at Grandpa's, and enjoying ourselves just fine. I will be 7 years old the 19th of September. Would love to hear from my twin if I have one, but I don't get to read the dear old Record. I am still, Your orphan friend, as ever,

Clyde Callender.

Hope you will find some way to get the Record. I saw a newly adopted orphan a few minutes ago. Prof. Thompson, the Superintendent was showing a fine baby boy about a year and a half old. Somebody will doubtless wish to give him a home.

Georgetown, June 19, R. 1.

Dear Mrs. Lipsey:

I am sending three letters for my little nieces and nephew. They want to write, altho we don't know anything about the paper. We are not getting the dear old Record this year. I am so sorry. I never did miss anything as bad, except one of the family. I did so much enjoy Mrs. Lipsey's letters and Brother R. L. Breland's pieces, and your letters to the dear children. Well, I love the paper, and always read it Thursday night each week. I will close, with love and best wishes to you and the dear Baptist Record, and asking an interest in your prayers. Please print the children's letters if you can, altho they won't get to see them. A true friend,

Miss Leta Mae Lupo.

The children's letters go in all right, and I hope some one will see that the paper goes to their home.

Morton, Miss., June 22, 1929.

Dear Mrs. Lipsey:

I want to join your Circle. I am a little boy 11 years old. I finished the third grade last school. I like to go to school. My teacher's name is Miss Fay Word. She is a good teacher. I like The Baptist Record fine, especially The Children's Circle. I have 2 little sisters, one 5 years old. Her name is Nannie Mae. And the other is 3 months old. Her name is Lola Ethel. All of us have blue eyes. I have one little sister dead. She died the twelfth of June. She was so sweet. 'Twas hard to give her up, but the Lord knew best. She was 2 years and 4 months old. Her name was Daisy Ray. We miss her so much. I will close, with love to all. If I see this in print, will write again soon.

Herbert Winstead.

I know how to sympathize with you all in your great loss. "Safe in the arms of Jesus", has more meaning now. Glad to have you, Herbert, in our Circle.

Collins, Miss., June 22, 1929.

Dear Mrs. Lipsey:

Here I come again. I will tell you what I did the other time. I did not tell you that I was Lula Mae McCraw's sister. My pets are 3 little kittens. I have 5 brothers and 3 sisters. I go to S. S. every Sunday I can. Gladys and Lula Mae are having to hoe cotton, but I am getting out of it. I stay at the house and help Mother cook dinner and play with Kenneth and Millard. I am sending 5c for the B. B. I. girl. Your little friend, Ruby McCraw.

Thanks for your help. I reckon



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When washing hair always use Florence Shampoo

you are allowed to stay at the house because you are younger than the others. Well, everybody has his task. The honor lies in doing it well.

Hattiesburg, R. 6, June 25.

Dear Mrs. Lipsey:

Here I come again to visit you and the Circle. Hope you are all well. My chicks are doing fine. Will soon be large enough to make pies. Then, don't you guess I'll grow. We have had one ripe melon from our patch, and Papa brought us a fine one last night. I am sending 10c for Miss Gladys, and will tell you now about my bird-house, although it is not quite finished. I am sorry I haven't finished it, but I will try to get it done by the time this reaches you. I want to get in on the contest. Hope I won't be too late and win the prize. Love to you and all the Circle. Your little friend, Archie Donald Graham.

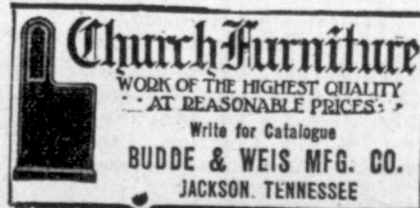
Of all the seasons, there is none better than the season for water-melons and chicken pie. Hope you get your account of the bird-house on time. Thank you for your contribution.

(Continued from page 10)

reverses were nothing in comparison with the national calamity which submerged their beloved fatherland. Perhaps also there was the suggestion that the prophet's apparent unconcern over the death of his wife could not equal the actual indifference of the house of Israel to the destruction of their homeland and the captivity of the chosen people who were now strangers in a strange land.

A venerable judge sat in a place of honor at a reception. As a young lady of dazzling charm walked past he exclaimed involuntarily, "What a beautiful girl!"

The young woman overheard the compliment, turned, gave him a radiant smile, and said, "What an excellent judge!"—Selected.



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## GROW IN GRACE

## By an Old Minister

Illustrations of growth in grace are not confined to physical life, as in the growth of a child, but the subject is also illustrated by the growth of things in the vegetable or cereal kingdom. The Master in illustrating the progress of the kingdom in the heart and life of believers compares it to the growth of corn or wheat. He tells us that there appears, "first the blade, then the ear, then the full corn in the ear"; showing progress and fruitfulness.

Condition necessary to the growth of grain:

(a) Suitable soil. So, the admonition is: "Grow in Grace".

There can be no spiritual progress unless the soul is planted in the rich, mellow soil of Divine grace. Neither the hard "wayside" of indifference, the thorn thicket of worldliness, nor the rocky ground of disobedience to God are conducive to growth in grace. But those who are planted in "the good ground"—in the all-abounding grace of God—will bring forth fruit—"some thirty, some sixty and some a hundred fold".

(b) Another condition necessary to the growth of grace is moisture.

This is furnished by dew and rain. When a boy on the farm, I would sometimes go to the field and plow in the "cool of the day", so as to give myself longer to rest during the heat of the day. As I would plow the corn, which was as tall as my head,

perhaps, my clothing would become almost wet with the dew. The buds of the cornstalks, like little cups, would be filled with the dew, which would trickle down the stalks and leave a circle of moisture around them on the surface of the soil. Perhaps this may illustrate the daily devotions of God's people. Dew is the symbol of the Divine blessing. "As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for the Lord commanded the blessing, even life forever more." But the daily dews upon the growing grain are not sufficient. Sometimes there come drouths when the crops are scorched and seemingly almost blighted. At such times the people become alarmed and long for,—and sometimes pray for—the showers.

So, while our daily devotions are in a measure helpful and refreshing, yet they are not sufficient for our greatest growth and fruitfulness. In the olden times great blessings resulted when "the times of refreshing came from the presence of the Lord". The Prophet tells us: "There shall be showers of blessing. During a spiritual drouth in a church or community the people sometimes sing:

"Showers of blessing, showers of blessing we need:

Mercy drops 'round us are falling, but for the showers we plead". At such times in the long ago the fathers and mothers used to sing:

"Savior visit thy plantation; Grant us, Lord, a gracious rain, All will come to desolation, Unless Thou return again".

When a boy on the farm, one of the writer's numerous duties in the Fall of the year was to help cut and strip the sugar cane to be ground at the molasses mill. When the fodder was taken off the stalks there were mute evidences of "arrested development" on them,—caused by dry weather at sometime during the period of growth. There were places on them where the joints were short, knotty and almost void of sweetness. It was noticeable also that after the showers came, the "joints" were well developed and were full of sweetness. This may illustrate the result of a spiritual drouth in the life of a Christian, during which there is but little spiritual growth or sweetness. A genuine revival, like a seasonable rain on the crops during a drouth, should result in the renewed growth, development and joy of all who are brought under its influence.

(c) Another condition necessary to the growth of grain or plant life is sunlight. Crops planted at the east and west ends of the rows where the shade of the forest trees fall upon them in the early forenoon and late afternoon do not grow and bare fruit so well as those planted further out in the field, where they get the sunlight throughout the day.

Years ago the writer planted a pea patch near his barn. The vines were fine and full of peas, except a few that grew through an opening into the barn where they did not get any sunlight; and they bore leaves but no peas. It is to be

feared that many professed Christians are so overshadowed by the things of this life that they are seldom reached by the sunlight of Christ, the glorious sun of righteousness.

Malachi 4:2 says: "To you that fear my name shall the sun of righteousness arise with healing in His wings".

## ANNISTON, ALA.

Dr. J. B. Phillips of Chattanooga, Tennessee, closed a three weeks union revival meeting with the McCoy Methodist Church and our church Sunday night, June 23rd. There were 288 members received by the two churches, 163 of which joined the First Baptist.

Old residents of our city say this was the greatest meeting ever held in our city. I have been pastor here for twenty years, and say without any hesitation this was the greatest meeting I ever witnessed.

One thing I want to say to my Baptist brethren, Brother Phillips did not hesitate to expound the great doctrine of our faith and people of all creeds seemed to enjoy it.

—L. N. Claxton, Pastor,  
First Baptist Church,  
Anniston, Alabama.

First Little Girl. "What's etiquette, Lily?"

Second Ditto. "Oh, that's the noise you mustn't swallow your tea with when there's company."—Boston Transcript.

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More than two thirds of the rooms in our four dormitories were reserved by check during the month of May for the regular session beginning next September. It seems certain that we shall not be able to accommodate all the students who will apply for admission.

Write for new catalogue.

LAWRENCE T. LOWREY, President



## B. Y. P. U. Department

"We Study That We May Serve"  
AUBER J. WILDS, General Secretary  
Oxford, Mississippi

**Bible Readers Certificate awarded**  
We are always happy when we can report the awarding of a Bible Readers Certificate. This time it a senior certificate for two years readings and is awarded to Mr. Ottis Nelson of the New Hope church, Jayess, Miss. We are glad to send this certificate and trust it may be an incentive to many others to keep up their daily Bible readings.

### Forest County Associational B. Y. P. U. Has Interesting Meeting

The Forrest County Associational B. Y. P. U. has perhaps the only organization of its kind to be found. The county is divided into four groups and in each group is one of the four Hattiesburg Baptist churches. Each group has a meeting the first two months in each quarter and the third month in each quarter the entire county organization come together in one of the Hattiesburg churches which is central. On the Fourth Sunday of June the meeting was held in Hattiesburg and it was the privilege of the state B. Y. P. U. department to be represented by Mr. A. W. Talbert of Jack-meeting with an attendance of about two hundred. This organization is doing good work under the leadership of efficient officers.

### In Order To Be 100%

Here is a word from a representative of the "Straight Eight" Davis Memorial Jackson. They are zealous to be 100% in their study course and in order to make it so are having a second study course. Not only those who failed to take the last course but a large number of others. In fact there are 23 enrolled in the class and the B. Y. P. U. director of the church is doing the teaching.

### Webster County Associational B. Y. P. U. Holds Session

Mathiston was the host church of the Webster county Associational B. Y. P. U. on Sunday June 16th and the following report comes from the secretary, Milbry Guest.

June 16, Mathiston Baptist church had the pleasure of entertaining the Associational B. Y. P. U. convention. After Sunday School services the meeting was turned over to Vice-pres. R. C. Hardy since the president could not be present and the following program was given by members of the various unions on the following general theme.

"Does the B. Y. P. U. Work Pay?"  
Devotional, Miss Frances Sugg.  
Welcome address, Curtis Bobo,  
Response, Grady Dorroh.  
Address by State B. Y. P. U. Secretary, Auber J. Wilds.

We then went to Bennett Academy Campus where the ladies of the Baptist church of Mathiston had arranged a bountiful and delicious lunch. The meeting met again at one thirty o'clock with Mr. Wilds

conducting a round-table discussion. Many interesting questions were discussed. Talks by Misses Maurice Scarbrough and May Alice Harpole on these subjects respectively, B. Y. P. U. Pays by enlisting young people in service and B. Y. P. U. Pays in Training for Christian Service. A report of the nominating committee was received and the following elected to office. President R. C. Hardy, Vice Pres. Grady Dorroh, Secretary, Milbry Guest, District presidents, Robert Leigh, Jesse Dorroh, Edley Booth, Edward E. Pryor. The Resolutions committee brought in suitable resolutions in which expressions of thanks were made to the Mathiston church and various ones having a part in making the meeting a success. The following churches were represented at the convention: Bellefontaine, New Hope, Eupora, Mathiston, Double Springs.

### Bethel, Copiah County

The young people of Bethel church Copiah county are very much thrilled over the prospects of a real B. Y. P. U. They have the following officers enrolled, Director, Mrs. Claudy Ashley; President, Eugene White; Treas. Eva Mae Middleton; Chorister, Levi Beasley, Pianist, Marion Middleton; Group Captains, Clyde Ashley and Levi Beasley. We gave our first real program last Sunday night with every member on program present and glad to say we have started with a "BOOK CLOSED" program. We have had our study course. Miss Lee Ors Patrick is our District Vice president and it mostly by her efforts that we have gotten started again. We are in for real work, and ask the prayer of all who read this.

—Marchye Nell, Cor. Sec'y.

### Junior Union For Otuckolofa Church

We are glad to enroll a new Junior B. Y. P. U. and it happens to be from a rural church this time, Otuckolofa church Yalobusha county. Mrs. J. L. Frazier reports this newly organized union and asks for all available literature on the work seeking to make the union the very best possible. Congratulations Otuckolofa.

### B. Y. P. U. Convention at Mathiston

The annual Convention of Webster County Baptist Young People's Unions was held at Mathiston Baptist Church Sunday, June 16. The following unions were represented: Eupora, Bellefontaine, Double Springs, New Hope and Mathiston. The following program was ren-

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The earlier the reservation for a room, the more satisfactory will be the location of your daughter.

For new bulletin and view book address

J. L. JOHNSON,  
Hattiesburg, Miss.

dered by members of the various unions:

Devotional—Miss Frances Sugg.  
Welcome Address—Mr. Curtis Bobo.

Response—Mr. Grady Dorroh.

Address—Mr. Auber J. Wilds, State B. Y. P. U. Secretary.

Lunch—Served on Bennett Academy Campus.

Round-Table Discussion—Conduct-

ed by Mr. Wilds.

B. Y. P. U. Pays by Enlisting Young People in Religious Work—Miss Maurice Scarbrough.

B. Y. P. U. Pays in Training for Christian Service—Miss May Alice Harpole.

Splendid expressions were made by Bro. Loveless, Mr. Dobbs, Mrs. J. M. Scarbrough and Bro. Mul-

(Continued on page 16)

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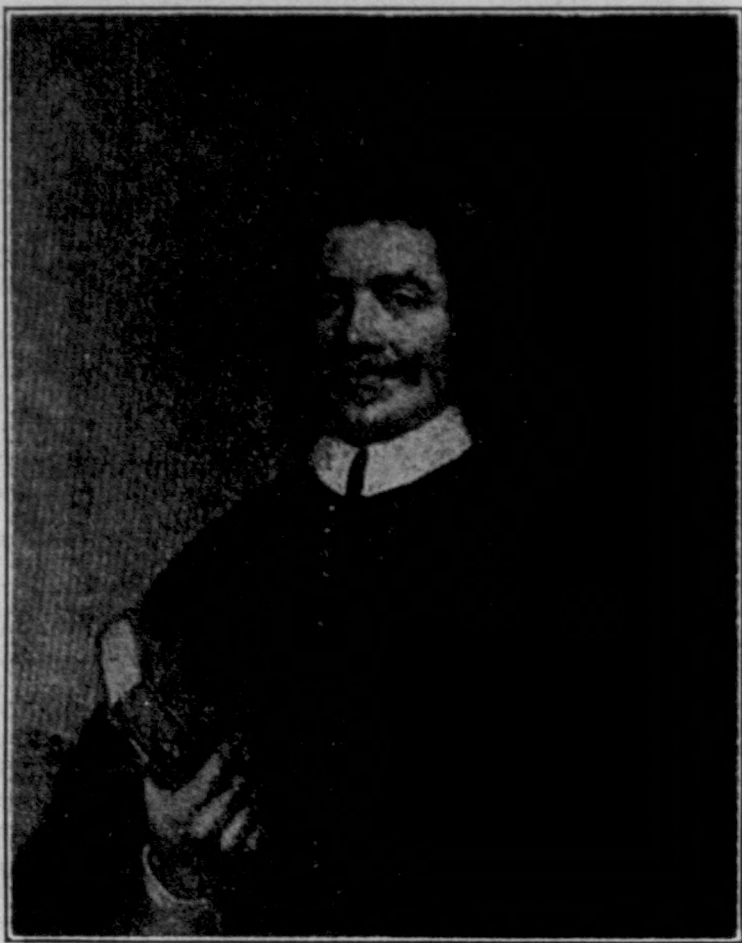
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JOHN BUNYAN

## JOHN BUNYAN

Early in the Seventeenth Century one of the Puritan parsons of the Church of England who found himself in trouble with the regulations by which that church was being conducted under King James the First, fled to Amsterdam, taking his little congregation with him. These refugees came from the town of Gainsborough. They found such a happy refuge in Holland that some of their friends, who lived in the neighboring village of Scrooby, were induced to follow them. The Scrooby congregation and the Gainsborough congregation tried to settle down in Holland, but there was something about the ways of the Dutch that did not quite fit in with the aggressive temper of many of the Englishmen. So a part of the Scrooby congregation chartered a little vessel, the Mayflower, and sailed for Virginia, and we know what came of that. And a part of the Gainsborough congregation drifted back across the channel to London, and we are about to see what came of that.

It was 1611 when the home-hungry Puritans of Gainsborough brought their church, holding these ideas, from Amsterdam back to London. That was the year, you will remember, when the King James version of the Bible was completed. And these people professed to base all their beliefs and all their practices on that Bible. However, there was scant welcome waiting for them in England. For their principles, it was clear, were Anabaptist. And while Englishmen soon dropped the "Ana" part of the title, and called them just Baptists, there was no more room in England, in the days of King James, for Baptists than for any other kind of people whose worship seemed to cast reflection on the sacredness of the state church,

which the king himself headed. But while the Baptists were subjected to various troubles, they seem to have thriven on opposition. Within a century there were Baptist churches all over England.

But the interesting thing to note, so far as our purpose is concerned, is that there did not arise out of all this record a single man who can be truly called the founder of the Baptists. Yet this is no great loss. For in the place of some single "founder," it is possible to pick out of the story of those times the figure of one man who completely personifies the whole movement. He had not yet been born when that original Baptist congregation located in London. But he came into the Baptist fellowship before it had gained a real foothold for itself in the national life of England; he experienced all the ups and downs that befell the movement during those tempestuous days; before he died he had come to typify the whole communion to such an extent that he was known everywhere as "the Baptist bishop." And it is therefore of John Bunyan as the great father and saint of the Baptist churches that I write.

When one thinks of Bunyan's background, the marvel of his universality appears. His father was

a tinker, a craft that Bunyan himself called "the meanest and most despised of all the families of the land."

The Bunyans had been tinkers for generations; they expected to go right on being tinkers. Indeed, they did so. For not only did John Bunyan succeed his father in the mending of pots and kettles, but John Bunyan's son, despite the fame that came to his father, took over the business in due course, and lived and died a tinker in Bedford.

Immediately after his conversion, the young tinker was immersed and joined the Baptist church in Bedford. There he soon showed such remarkable power in prayer and in testimony that the congregation insisted on his assuming the duties of preacher. He preached for five years—soldering pans in the daytime, saving souls at night. Then, in 1660, Oliver Cromwell having died, Charles the Second having been restored, and the Puritan regime having been brought to an end, Bunyan was arrested as a dissenting preacher. The technical charge against him was that he had "devilishly and pertinaciously abstained from coming to church (that is, of course, to the established church) to hear divine service, and was a common upholder of unlawful meetings and conventicles to the great disturbance and distraction of the good subjects of the kingdom, contrary to the laws of our Sovereign Lord, the King."

He was held in jail for six years. Upon release he immediately began to preach again, as he had warned his judges that he would, and was clapped back into jail for another six-year term. He was released again, only to be re-arrested. But this time his prison term lasted only six months. From then until his death in 1688 he roamed England, the acknowledged leader of the Baptists. His greatest book, *Pilgrim's Progress*, was written during that final six months' term in Bedford jail. A second part was added four years before Bunyan's death. But the greater part of his writing was a prison product.

Bunyan was always a man of the common people. He never overlooked a chance to remind his hearers, and himself, that he was a tinker. Even when the days of his power came, when he became one of the honored men of England, he held himself steadily as a friend and companion of the poor. He was born in poverty; he lived in poverty; he died in poverty. He kept his preaching and his writing on the level of the uneducated. Yet, with all his humility, John Bunyan had a sturdy independence that never deserted him.

And with it all, it must be recognized that the driving power behind the man's life was his insatiable passion for souls.

It is the living sense of John Bunyan's oneness with all Christians that makes the career of John Bunyan as a Baptist most significant. The fact about John Bunyan that most needs remembering is not that

## IN MEMORIAM

## Resolution of Respect

Whereas, God, in His infinite Wisdom has seen fit to call to His Heavenly home the spirit of Sister Orra Buford, one of our most beloved and faithful members.

Whereas, her passing is a distinct loss to our church and community, and leaves a place that never can be filled.

Therefore be it resolved:

First—That we extend to her loved ones our most heart-filled sympathy in their bereavement.

Second—That we endeavor to take up the work of the Master where she left off, and that we so order our lives that we shall join her some day to that Home beyond the skies.

Third—That a copy be sent to The Baptist Record, a copy to the family and a copy be spread on the next Church Record.

T. A. Broadwater,  
Mrs. T. A. Broadwater,  
Committee.

## Resolution of Respect

Whereas, God, in His infinite Wisdom has seen fit to call to His Heavenly home the spirit of Brother D. T. Rather, one of our most beloved and faithful members.

Whereas his passing is a distinct loss to our church and community, and leaves a place that never can be filled.

Therefore be it resolved:

First—That we extend to his loved ones our most heart-filled sympathy in their bereavement.

Second—That we endeavor to take up the work of the Master where he left off, and that we so order our lives that we shall join him some day to that Home beyond the skies.

Third—That a copy be sent to The Baptist Record, a copy to the family and a copy be spread on the next Church Record.

Mrs. T. A. Broadwater,  
Mrs. J. E. Chapman,  
Committee.

## Resolution of Respect

Whereas, God, in His infinite Wisdom has seen fit to call to His Heavenly home the spirit of our Senior Deacon and Brother J. D. Buford, one of our most beloved and faithful members.

Whereas, his passing is a distinct loss to our church and community,

he helped to make the Baptist churches the power for good that they have become. That was a service to the kingdom of God not to be despised. But beyond that, it was even more important that he could see outside the limits of his own communion to grasp the hand of every other Christian who was honestly trying to serve the Lord Jesus, and to give a word of understanding and wise counsel to every soul struggling toward the light.—Paul Hutchinson in Christian Herald.

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T. A. Broadwater,  
Mrs. T. A. Broadwater,  
Committee.

#### Resolutions

Concerning the death of the late Mrs. Fannie McBride Kimbrell, who on the 22nd of April, 1929, departed this earthly life to dwell with her Heavenly Father above.

Virtue, goodness and Christian character do not form a shield to ward off the arrows of death by which every mortal is pierced. Could

these have availed even when joined with the prayers of many friends and loved ones, then these articles would not need be written. But because it has been predestined by the Infinite that every life here only prepares itself for the eternal resting place with God beyond, and since our friend and fellow Christian, Mrs. Fannie McBride Kimbrell, has been called by God unto Himself, be it resolved by the Woman's Missionary Union of the First Baptist Church of Cleveland, Miss.:

1st, That we thank God, the maker of character, that He gave such a friend and mother to the world, even for so short a while.

2nd, That we grieve with her bereft family that she should so soon have gone the way of all flesh to live with those who have loved and served her God.

3rd, That we extend to her family our deepest sympathy in this sorrow which has come upon them. We offer to them our solace and the promise of God who giveth that peace which passeth all understanding to those who come seeking.

4th, Be it further resolved that a copy of these resolutions be sent to each member of the deceased family and also to each of the local papers and The Baptist Record for publication.

Respectfully submitted,

Mrs. W. E. Ross,  
Mrs. W. A. Carpenter,  
Mrs. R. E. Jackson.

J. C. Hancock

On Thursday, May 22, Mr. J. C. Hancock passed away at the home of Mrs. J. W. Gillespie.

Mr. Hancock was born in Marshall County in 1849 and lived there until quite a young man. In early life he united with the Baptist Church and lived a devoted Christian life until his death. He loved his church and worked faithfully in it filling the office of deacon for 35 years and of Sunday School superintendent at different times.

In February of 1873, Mr. Hancock and Miss Ella Nora Redding were united in marriage. To this union were born eight children, the following of whom survive: Mrs. J. W. Gillespie, Sherman; Mrs. A. L. Penny, Pontotoc; Mrs. W. A. Hancock, Seminary, Texas; Mrs. John H. Mitchell, La Feria, Texas; Mrs. P. A. Shreves, Dunn Loring, Va.; Mr. Floyd L. Hancock, Memphis.

Mr. Hancock was confined to his bed for 21 weeks before death. All that tender hands of children and friends could do was done, but to no avail. He had lived a life of service and was ready and anxious to leave this old world. He waited patiently for the call to come and was highly appreciative of all that was done for him, even to the end.

Services were conducted by Revs. Richardson, West and Measells at the home of his daughter, Mrs. J. W. Gillespie, where he had lived since the death of his wife three years ago. The body was laid to rest, amid beautiful floral offerings in Sherman Cemetery at twilight on May 24.

—A Friend.

#### Memorial

The Southern Baptists lost on June 26 one of its greatest workers, and the people of Mt. Pleasant Church and community its pillar in the passing on of Mr. G. B. Pepper of Mantee, Miss.

He lived to a ripe old age, and his days here on earth were filled with deeds of kindness, goodness and godliness. He was ever a devoted Christian, his life was as "Christ like" as possible for man to live. He has left behind for each of us who knew him an example of pureness and honesty. He was ever faithful to his duties toward his church. He was the leader of Mt. Pleasant Church. He was always on duty, ever ready to hold the cause of Christ up. "And he said, If I be lifted up, I will draw all men unto me", and it can be truthfully said of Mr. Pepper that in every way and chance he had while here on this old earth he held Christ up. I know at times he was "bound" to have felt disheartened and weary of his load, for at times in his church there was no one except him to hold Him up. His deeds here will long be remembered after he has passed on. He is not dead, but only sleep-

ing. For such as him, there is no death. May we feel that his life is not ended, but only begun. He has gone to reap the harvest he sowed

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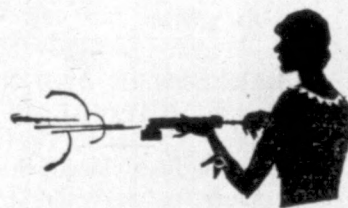
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here on earth. If it were possible for him to speak to us at this moment, it would be to admonish us not to weep for him, but to rejoice with him that he has won such a victory.

Let each of us who knew and loved him take up the cause he has laid down, and follow in his footsteps onward and upward.

To the bereaved wife and family who realize so much the man, husband and father he was, look to God for relief in this dark hour of grief. May they feel that their loss is Heaven's gain, and some day they will meet again. Their separation is only for a short while. God has promised to be with and comfort the widow and orphans, and He has never failed to fulfill a promise yet if we go to him in prayer. May God bless and cheer the wife, children, brothers and sisters he has left behind. Is the wish and prayer of one who loved him.

—Mrs. B. L. Griffin,  
Cleveland, Miss.

#### MRS. T. C. CLOY

God in his infinite wisdom has seen fit to remove to the heavenly home one of the most faithful members of the Providence Baptist church. She had reached the ripe age of Seventy eight years. On the 20th of March 1875 she was united in holy bonds of wedlock to the Hon. T. C. Cloy. To this union there were born six children, two of them preceded her to the home above. The others are R. L. Cloy of Natchez, Miss. Mrs. G. W. Oglesby, Wisner, La. W. C. Cloy of Feriday, La. J. O. Cloy of Vicksburg, Miss. There are twenty-five grandchildren and sixteen great grandchildren. She was for more than fifty years a faithful member of the Providence church. We extend to this devoted husband and family our loving sympathy and fervent prayers for the Masters blessings to be and abide on them in this hour of grief.

Written by the pastor for the Church.

—W. A. Greene.

#### LEAKESVILLE AND NEELY REVIVAL

We have just closed the first of our summer revivals in Green County. Evangelist D. Wade Smith did the preaching and Atley J. Cooper Evangelistic singer, directed the music.

Bro. Smith brought such constructive messages that each time they would be remembered many days to come. They stirred both church members and the lost people to action. As the result of the faithful work and preaching there was added to the church 109 members.

Bro. Cooper won his way into the hearts of the people and led us in a great way in the song services. He organized a large "Booster Choir", and taught the boys and girls many passages of scripture and choruses in song. Many of the boys and girls were won to Christ.

Wade Smith needs no words from me in praise of his unusually forceful, and gracious manner as a preacher

of the Word, nor is it necessary that I should give fullsome praise to the messenger and the messages brought. Mississippi Baptists know Wade Smith to appreciate him both as a man of finest qualities and a preacher of most useful gifts. Never have I had more satisfactory preaching both in conduct and manner of presentation in any of the many revival meetings in churches where I have been pastor.

There was continual heart searching during all the days and a continual lifting of our lives out of drudgery and uncertainty into the delight of spiritual activity and peace. It was good to listen to the old story, "so powerfully told".

Brother Cooper, our song leader, rendered most effective service. Mississippi Baptists must know this "messenger of song" for he is worthy our every confidence in his calling and in his character.

It was an especial delight to the pastor to have Bro. Cooper in these meetings. We were associated in a great task at McLain last year in September. These servants of the Master have left us richer in heart. Our courage for the task is stronger, they cannot be forgotten, for their "good works" have glorified the Lord and blessed the people. Throngs of our people responded to the call of the Spirit to seek more thorough consecration for service. We are rejoicing at the result of the meetings and are praying that we may not be disobedient to the heavenly vision. Blessings upon our Brethren wherever they go in our great State and upon the people with whom they may serve.

—W. C. McGill, Pastor,  
Leakesville, Miss.

#### MACON

We closed our meeting here on the 16th inst. Dr. E. F. Wright and Rev. Joe Congonasi were our co-workers. And let me say that it was indeed a joy to work with these two great souls. Dr. Wright's messages were clear and forceful presentations of the gospel. They won their way into the hearts of those who heard them. Bro. Canzoneri preached the gospel in every song and word as is his way. These brethren make a great team for the Master.

As a result of the meeting we had twenty-three additions to the church. Seven of these by baptism. Our ranks were strengthened by several new families who have recently moved into our town. I feel sure that others will come as a result of the meeting. Our church was graciously revived and warmed.

We are now in the midst of our Daily Vacation Bible School. Attendance is good; interest and spirit fine. We have an excellent corps of workers.

—R. D. Pearson.

#### RIDGECREST, N. C.

Mississippi is well represented at the summer assembly at Ridgecrest during the first period, in which the Y. W. A. girls are holding their annual camp. Many visitors from the

state are on the grounds in addition to the campers of the Y. W. A. groups.

Miss Minnie Landrum of Clinton, missionary to Brazil, is on the force of teachers for the South-wide program of the Y. W. A. Miss Landrum plans to sail soon for her field of work.

The following are the Mississippians now here, and during the Student Retreat many others are expected: Miss Frances Traylor of Jackson, state young people's leader for the Baptists; Miss Mozelle Heffner of Lexington, a Blue Mountain College girl, delegation leader; Miss Louise Phillips of Hattiesburg; Miss Mary Ruth Davis of Richton; Miss Sally Dye of West Point; Miss Aileen Jacks of Greenwood; Miss Evie Landrum of Clinton; Miss Minnie Landrum of Clinton; Miss Martha Story of Laurel; Miss Estelle Tate of Laurel; Miss Marion Tate of Laurel; Miss Louise Tate of Laurel; Miss Frances Bennet of Hattiesburg; Miss Mae Henry Ward of Montrose; Miss Zana Wilson of Tupelo; Mrs. L. C. Upshaw of Laurel; Mrs. R. G. Fuller of Laurel; Roger Fuller of Laurel; R. G. Fuller of Laurel; Miss Martha Fuller of Laurel; Miss Rosella Bunner of Greenwood; Miss Hattie Meadows of Clarke College and Morton; Mrs. D. A. McCall of Jackson; Mrs. P. I. Lipsey of Clinton; A. B. Kelley of Yazoo City; Vanderbilt of Yazoo City; and Dr. and Mrs. J. W. Province of Clinton were Sunday guests at the hotel. Mr. and Mrs. L. C. Bradley, Miss Mary Frances Bradley and L. C. Bradley, Jr., accompanied by Dr. J. L. Johnson of Hattiesburg were visitors one day during the week, Dr. Johnson continuing on his journey to sail for Europe, and the Bradleys en route to Atlantic City.

(Continued from page 13)

lins, after which was the report of committees. The following officers were appointed for the ensuing year: R. C. Hardy, President; Grady Dorroh, Vice-President; Milbry Guest, Secretary; Vice-Presidents for each district—District 1, Robert Leigh;

District 2, Jesse Dorroh; District 3 (Eupora Church); District 4, Edley Booth; District 5, Edward E. Pryor. Thus ended the day, and each returned home feeling they had been greatly benefited by the wonderful helps received because "a day well spent means a week of content".

The Convention will be held at Eupora in 1930.

—Milbry Guest, Secretary.

#### HEALING HUMANITY'S HURT

##### A True Hospital Story

She was a young woman who was struggling to get an education. An orphan, altogether without means, it was difficult, of course. She was suddenly stricken and was brought to this hospital for an operation about midnight. A day or two later the wife of a deacon called the superintendent and told him of the poverty of the girl and asked that we give her free service. She was asked whether her church would help with the actual cost. Her reply was, "The girl is not a member of our church." She was asked to present the request to the deacons of her church. We have never heard anything from it.

Learning of what church the girl was a member, the superintendent asked the pastor if that church would help the sick young woman. He said his church was "on the verge of bankruptcy" and could not.

We took care of the poor, helpless girl, an absolute stranger to all of us. Those who knew her declined to help. We are wondering if other strangers will help her? Her first name is Viola.

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